The Image

Of both churches

after the moste wonderful and heauenly Reuelacion of Sainct John the Euãgelist, contaynyng a very frutefull exposicion or paraphrase vpon the same; Wherin it is conferred with the other scriptures, and moste auctorised hystoryes. Compiled by John Bale an exile also in this life for the faythfull testimonie of Jesu.

Go ye out of Sodome, for the Lorde wyll destroie that cyte. Gen. 19.

Come awaye my people, least ye be partakers of her synnes. Apoc. 18.

Flee from fylthy Babylon, and go cleane awaye from the lande of the chaldes. Hiere. 50.

MVSEVM BRITANNICVM

9 Mar 5

¶ A Preface vntothe Chri-sten Reader.

SO highly necessa-ry (good Christen Reader) is the knowledge of Sayncte Johans Apocalypse or Reuelacyon, whether thou wylt, to him that is a true membre of Christes churche as of ampe other boke of the sacred Byble. ffor in none of them all are faythfull dylygent hearers and readers more blessed, nor more surely so declared obseruynge the cõtentes therof, thẽ in this one boke. No where it is more clerely specifyed, the ffather, the Sonne, & the holy Ghost to be one euerlastyng God, and Jesus Christ to be the eternall sonne of that lyuinge father (which are the fyrst & chefe groundes of oure Christen faythe) then here. No where is the durable kingdom and preesthode of the sayde Jesus Christ more plenteously spredde, more playnly proued, and more largely vttered, the in this holy oracle. No where is the doctrine of hylth more purely taught, fayth

Apoc. 22
1. Cor. 6.
Rom. 12

Apocal. 1
Apoc. 22

Apoca. 4
1. Joan. 5
Mat. 16.

Apoca. 14
Hebr. 7.

Joan. 7. Apoc. 21. more throughly cõmended, nor yet righteousnesse more highlye rewarded, then here. No where are heresies more ernestly condemned, blasphemous vices more vehementlye rebuked, nor yet theyr iuste plages more fercely then threatened, then in this compendiouse worke.

Apoc. 18. Apo. 15. Ephe. 5. Apoc. 21. Apo. 17. Apoca. 2. Herin is the true Christẽ church (which is the meke spouse of the lambe without spot) in her right fashioned colours described. So is the proud church of hypocrites, the rose coloured whore, the paramoure of Antichrist, and the sinfull synagoge of Sathan, in her iust proporciõ depaynted, to the merciful forewarnynge of the Lordes electes. And ỳ is the cause why I haue here intytled this boke, the Image of both churches. Neyther here sparcth the holy Ghost their hipocrisye nor pride, their Idolatry nor whoredome their couetousnes, nor most cruel tyrãny with their other outragious mischeues. No, he toucheth them so mighly that we should be better knowe them, and be the more ware of thẽ, that he theweth them to be such a spiritual sort as maketh vaporly marchaundise of the bodyes & soules

Why this boke called the Image of both churches

Apoc. 11. Apoc. 18. 2. Pet. 2.

of

of men. Let vs neuer loke to haue a more open marke of that wycked generacion, take hede of them pt we lust. He that wil lyue godly in Christ, & be a parfyt sufferer. He that will stande in Gods feare, & prepare him self to temtacyon. He that wyl be strong when aduersite shal come and auoyde all assaultes of Antichriste, & the deuil, let hym geue hym self wholye to the studye of thys prophecye.

2.tim.3 Eccles.1 1.Petr.5 Ephes.6

Not one necessarye poynt of beleue is in al the other scryptures, that is not here also in one place or other. The very complete summe and whole knyttyng vp is thys heauenly boke of the vniuersal verites of the Bible. All that moyses taught in the law, Dauid in the Psalmes, & the Prophetes in theyr writinges cõcerning Christes spyrytuall kingdome both here & aboue, mete for thys present knowlege are herein breuely comprehended. So is hys eternall victory for vs, ouer sinne, death, helth, & the deuil, with hys perpetuall clerenesse, auctorite, & empyre would without ende, cõpendyously here expressed. He that knoweth not thys boke, knoweth not what the charge is wherof he

A brefe summe is thys boke of the whole scryptures.

Luce.24 Esaye.9 Apoc.21

Ephes.1 Joan.16 Hebr.2 Apoca.1

A.iij is

Col 1 is a mẽbre. ffor herein is the estate therof
Apoca.4 from Christes ascẽsion to the ende of the
Apoc.12 worlde vndre pleasaunt figures and ele-
Apoc.21, gant tropes decyded, and no where els throughly but here, the tymes alwayes respected. He that delyteth not to behold the cõdicyon of hys own citie, is there vn to no lounge citezen. And after the true
August. opinion of sayncte Austen, eyther we are
Apoc.21 citezens in the new Hierusalẽ wyth Jesus
Hier.50 Christ, or els in the old supersticions Ba bylon with antichrist the vicar of Sathã. He that with diligence shal serch that mat
John.5. ter, specially in thys present reuelacyon
Mat.7 shall throughlye perceyue the certaintie therof. Consydre the dignite & worthines of thys most precious Jewell that ỹ lord
Mat.13. hath left here to one consolacion. ffyrste
Rom.15. God the eternall father gaue it vnto
Luce.10. Christ hys well beloued sonne in our mã
John.21. hode. Christ now glorifyed committed it vnto the holye Ghost, which is here cal-led an angell or messenger. The holye
Apoc.1 Ghost delyuered it vnto John the pecu-
John.12 liarly beloued disciple of Jesu. And John
Apoc.22 last of all left it with ỹ vnyuersal church to theyr christen erudiciõ. Marke now yᵉ

anye

any other treatyse of ỹ sacred Bible had euer so worthye a forewarde settynge forth. Thys is not that it shuld be al together neglected, and not loked vpon. No man lighted a cãdel (sayeth Christ) & couereth it vnder a bushel that men shulde not se therby. Neuer was this gracious gyft geuen of God to be hyddẽ as it hath bene of long tyme, but to be opened to al the cõgregacions. A more necessary doctrine to the christen erudicyon is not in the whole scriptures, all circumstaunces cõsidered. ffor besydes all that is afore expressed, it cõtayneth the vniuersall troubles, persecucyons and crosses, that the churche suffred in the primatiue spryng, what it suffreth nowe, and what it shall suffre in the latter tymes by the subtyle satellytes of antichrist which are the cruell members of Sathan.

Gilbertus porreta.

Mat. 25. Luce. 11

Mat. 1 Mar. 4

Jacobus faber super Dionisium.

What this beke cõtayneth.

It manyfesteth also what prempes what crounes, & what glorye the sayde cõgregacyõ shall haue after thys present conflict with the enemyes, that the promysed rewardes myght quycken the hartes of those that the tormẽtes feareth. A prophecy is thys Apocalipsis called, & is

What it openeth to the

 muche reader.

Dyonysius alexandrinus in chialie.

Robertus Tuicensis & Haymo.

Sebastian meier in prefatione.

muche more excellent then al ỹ other prophecyes. Like as ỹ light is more precious then the shadowe, the verye then the figure, the new testamēt then the olde, and the gospell then the lawe, so is thys holy oracle more precyous then they. That Esaye, Hieremye, Ezechiel, Daniel, Oseas with all the other prophetes warneth afore hande to folow concernyng christ, & his church, this mysterye declareth effectuously fulfylled. It is a full clerenes to all the cronicles & moste notable hystoryes which hath ben writē sence Christes ascension, openynge the true natures of theyr ages tymes & seasons. He that hath more of them, & shal diligently serche thē ouer conferryng the one with the other, tyme with tyme, & age with age shal perceyue moste wonderfull causes. For in the text are they onely proponed in effecte, & promysed to folow in theyr seasons, & so ratifyed with ỹ other scriptures, but in ỹ cronicles they are euidētly sene by all ages fulfylled. Yet is the text a light to ỹ cronicles, & not the cronicles to the texte.

Vnto sainct John the Euāgelyste were these mysteryes of the whole trinite reue-

led

ted (as I shewed afore) suche time as he was of the Emperour Domicianus exyled for hys preaching into the yle of pathmos at the cruell cõplayntes of the Idolatrous prestes & bishops, & of hym so writtẽ & sent out of the same exyle into the cõgregacyons. In one daye were all these maruels sene and in the same wryten, as wytnesseth Haymo with diuerse other expositours, and as semeth agreable to the text (which is a great wonder) in token that the Lord as Dauid reporteth him, is a very swift writer, whiche at the same tyme earnestlye occupyed the hande of ỹ sayd John. Of suche a nature is the message of this boke with the other cõtentes therof, that from no place it is sente more frely, opened more clerely, nor told forth more boldely, then out of exyle. And this shuld seme to be ỹ cause therof. In exyle was it fyrst writtẽ, as a litle before is mẽcioned. In exyle are the powers thereof most earnestly proued of them that hath sayth. As apereth yet by Justinus the martyr. Militõ the Asiane, Yrenæus, Hipolytus, Victorinus, & other which were therof the fyrst expositours in the tyme

Gilbertus porreta in prologo apocalypseos.

Haymo in libro 6. ca. 18

Psal. 44

Apoca. 1.

Apoc. 21.

August.

Bedas.

Rabanꝰ et alijdoctores.

Hieronimus in libro de illustrib⁹ lius. Francis cus Tidelmanus de auctorita te apoca, Apoc.12. Georgius Aemilius. psal. 54 John.13. Luke.4. Mat.10. Joh.3.12 3.Re.17. Dani.12 Apoca.11

thue churche, and in the ende suffered for it ꝑ death of ther bodyes. And thought it were that the last boke of the Bible, & hath bene euer sens fardest from knowledge and least regarded of them all, yet was it the fyrst that receyued anye mans exposicyon, as a boke thought moste necessarye to be knowen of the christianes.

Into the desert sendeth the Lorde hys church, whē ꝑ filthy spyrte by his spight full spiritualte speweth out hys execrable waters, throwing the thyrd part of ꝑ starres into the earth with hys taple. He geueth her .ij. egles wynges to flye thyder with, which are the lyght preceptes & exāples of Christ to decline ther mischeues. ffor he both fledde hys self whē occasions were geuen him, & cōmaunded his disciples to flee from citie to citie in time of ther persecucions. He prouideth her there a restinge place for .iij. yeares & an half, which are the dayes of Helias, Daniel, & John. And all thys is not that she shuld there be ydell. fflatterye dwelling at home, and suckyng there still his mothers brests, may neuer tel out ꝑ trueth, he seith so many daūgers on euery syde,

as

as displeasure of frides, decaye of name, ffflattery
losse of goodes, offence of great men, pu map ne-
nyshment of bodye, & Jeopardye of lyfe, uer tell
with suche other lyke. The forsakē wret- forthe
ched sort, hath ỹ lord prouided alwayes trueth.
to rebuke the world of synne for want of
true fayth, of hypocresye, for wante of 1. Cor. 1
perfayct ryghteousnes, and of blyndnes Math. 4
for lacke of godly iudgemēt: for nought Joan. 16.
is it not therfore that he hath exiled a cer
ten nombre of beleuing brethrē the real-
mes of England, of the which afflicted fa
mily my faith is that I am one. Where Why
vpon I haue considered it no lesse then God ery
my bound deuty vnder peyne of damna- leth the
ciō, to admonyshe Christes flocke by this faythful
present reuelacion of theyr perels past, & brethren.
the daungers to come for cōtempt of the
gospel which now repygneth there aboue
all in the clergye.

I am not the fyrste whiche hath attemp
ted this office, or take vpon me this ody Protesta
ous enterpryse full of rebukes & slaun- cion of ỹ
ders, & ỹ maketh me ỹ bolder. Justinus author
becōming of a prophane philosopher a herrok,
perfayct christian wrote an exposicyon
vpon this Apocalips, & was slayne for ỹ
verite in the yeare frō Christes incarna-

cyon

Hieronimus in libro de illustrib9 viris.

Sebastianus meiet et frãnciscus Tictelmanus.

Petrus equyliuus & Sophroni9 grecus.

Joãnes tritemius de scriptoribus ecclesiasticis.

Ambrosius anl-

cyon a.C.c.&.liiij. Melyton the bysshop of Sardis in Asia (which was one of ỹ vñ congregacyons vnto whō John wrote, made also a boke of the same, and lyued about the same tyme in the yeare of oure lorde a.c.lc Hyreneus a dyscyple of Polycarpe bysshop of Smyrna (which was also one of the sayde congregacions (left behynde hym a cōmentary vpon ỹ same boke, & suffred stronge martyrdome for the truet̃ in the yeare of oure lorde a.c. lxxv. Hyppolytus a bysshop in Aphrica, a man of muche godly wysdome and learning wrote vpon the same about ỹ yeare of our lorde.cc.&.xx. In lyke maner Victorinus the bysshop of Pictauis aboute ỹ yeare of oure lorde.cc.&.lxx. Tyconius the Aphricane, anno dom.ccc.&.xx. Sayncte Hierome to Anatholius, anno dom.cccc. &.x. And sayncte Austyn also, anno dom. cccc.&.xx. wyth dyuerse other more. Prymasius bysshop of Uticina wrote.v. lytle bokes vpon thys Apocalyps vnto Castorius, wherof this is the beginning. Tuis vir illustris & religiose castor (which volume I haue redde) and he lyued in the yeare of oure Lord.cccc.&.xl. Aprigi9 bishop of Pacem in Spayne, made a notable

ble worke vpō the same about the yeare of our Lord. cccc and. xxx. So did Cassiodorus Apulus, as Petrus Equilinus calleth him, anno dom. cccc. lxx. & called his boke compleriones in Apocalipsim. So dyd Isidorus iunio the bishoppe of Hispalis in Spayne, anno do. DC. xxx. with all those that here folsweth. Of whom I haue sene almost so manye, as haue there beginninges here registred.

Ex benedictinis monachis.

Beda presbyter Anglus. li. iij. Apocalipsis sancti Joannis in qua.

Alcuinus monachus Anglus. li. i.

Haymo Hirsueldēsis Germanus. li. vij. Reginus in ecclesiastica historia.

Strabus fuldensis Germanus lib. i. Sicut in secularibus literis.

Rabanus maurus, Germanus. li. i.

Ambrosius Ansbertus Gallus. li. x. De illustratione afflatus.

Robertus Tuicensis Germanus. li. xij. Sit tu quoque venerabilis colo.

Joachim Abbas Calaber. li. viij. Quia profunda libri huius.

Monachus quidam Cantuariensis. li. i. Legitur Genesis. xxviij. Vidit.

Castertō monachus Anglus lib. i.

Pe-

Bertus. Bedas & Meyers

Joannes Tritemius de scriptoribus Ecclesiasticus.

Petrus equilinus et Hermannus Schedel.

Joannes Tritemus Spāhemēsis abbas.

Posuit castra sua in medio.

Ex canonicis regularibus.

Franciscus titelmannus & Sebastianus meyer.

Richardus de sancto Victore, Scotus, libro primo.

Gaufredus Antisiodorensis, Gallus, li. i.

Ex Carthusianis monachis.

Henricus de Hassia, Germanus, lib. i.

Dionisius Rickel Germanus, lib. 1. Ecce puer meus electus.

Ex sacerdotibus prophanis.

Thomas waldeno Ramulphus cestrensis.

Ambrosius de septem tubis, li. i. Tempus autem arbitror.

Berengarius Turonensis, Gallus. li. i.

Gilbertus porreta, Gallus, li. i. Omnes qui pie volunt viuere.

Author a centum annis, Anglus libro. i.

Joannes Hus, Bohemus, li. i. Cum fuerint testimonium.

Ottho brunfelsius et Lorandus leontorius.

Paulus Burgensis, Judeus, lib. i. Licet opinio expositorum.

Mathias Dorinck, Germanus, libro. i.

Collalpe doctor Anglus, lib. 1. Ecce descripsi eam tibi tripli.

Jacobus Stralen, Germanus, lib. 1. Vidit Jacob in somno schalam.

Ex Carmelitanis.

Joannes Banconthorpe, Anglus, lib. i. Apocalipsis Jesu Christi. &c.

Joan-

Joannes tytleshale, Anglus, li i. Est autem Apocalipsis, Grecus sermo.
Thomas de pilepa, Anglus, li.i. Apocalipsis reuelacio dicitur.
Joannes Barath, Hannonius, lib.i. Ego Joannes vidi oltium.
Joannes de Hernone, Gallus, libro.i.
Nicolaus de Alsacia, Germanus, lib.i.
Joannes Bloram, Anglus, lib.i. De apparicione septem sigillorum.
Joannes Elyne, Anglus, li.i. Secundū Isidorum ethimolo.
Joannes Tilneye, Anglus, li.i. Septem ecclesijs in Aspa.
Henricus Winchingham, Anglus, li.i. Apertum est templum Dei.
Joannes Thorpe, Anglus, lib.i.
Joannes Egidius, Gallus, lib.i. Apocalip. 4r. Joanni Euangelistę.
Joannes Hapnton, Anglus, li.i. Beatus qui legit verba.

Joannes Tritemius. Arnoldus Bostius.

Anglorū Heliades Joannes Balei libro.1.

Ex Augustinianis.

Augustinus de Anchona, Italus, libro.i.
Jordanes Saxo, Germanus, lib. primo.
Bertrandus parapte, Tholosanus, li.i.
Augustinus de Roma, Italus, li. primo.
Philippus de Mantua, Italus, li. prim.
Joannes Capgraue, Anglus, li. primo.

Ambrosius chorilanus. Nicolay Bertrandus.

Syl-

Sylueſter Mieuccius, Venet. lib. i. pro maiori intelligentia.

Er dominicanis.

Leander bononiēſis. Antoninus Archiepiſcopus.

Jordanes Botergius, Germanus li. i.
Hugo Barchinonenſis, Gallus lib. i.
Aller pinguis panis eius etc.
Albertus Magnus Germanus lib. i.
Confiteor tibi pater.
Stephanus Biſuntinus, Gallus lib. i.
Nicolaus Gorham, Gallus li. i.
Bernardus de Trilia, Narbonēſis. li. i.
Paganus Bergonenſis, Lumbardus. libro primo.

Nicolaꝰ Bertrandus. Sebaſtianꝰ meier

Aluarus de Caturco, Tholoſanus. lib. i.
Frēdericus de Venetijs, Italus lib. pri.
Joannes Annius, Viterbienſis li. prim.
Hieronymus Sauanarola, Italus, lib. i.

Er franciſcanis.

Titelmānus Bernardus Lutzenburgus. Joannes Critenius.

Alexander de Hales, Anglus, lib. primo.
Helias de Hanibalis, Italus, lib. primo.
Petrus Joannis Cathalanus, li. primo.
Joannes Wallys, Anglus, lib. primo.
Petrus Aureolus, Tholoſanus. libro. i.
Nicolaus Lyranus, Germanus. libro. ij.
Oportet te iterum prophetare.
Alexander Alenſis, Lumbardus, lib. i.
Bernardinus Senenſis, Italus, li. Beatus qui legit et audit.

Theo-

Theodoricus Andree. Tholosanus, lib. i
Joannes de Rupe scissa. lib. i.
Franciscus Titelmannus, Germanus,
lib. ij. Superioribus diebus eruditis.

Ex neotericis.

Martinus Lutherus, Germanus. lib. i
Varias prophetias inuenimus in.
Sebastianus Meyer, Bernensis. lib. i.
De lib. Apocalipseos cum.
Georgius Aemilius, Germanus. lib. i.
Mira quedam inest auiditas
Franciscus Lambertus, Gallus. li. bij.
Israelitis a Mose Dei lege.
Huldricus Zwinglius, Heluetius. lib. i.
Joannes Brencius, Sueuus. lib. i.
Joannes Caluinus, Gallus. lib. i.
Melchior Hofman, Germanus. lib. i.

And manye other more.

The writers of ower tyme vpon the apocalips.

Of these commentaries haue I taken both example to do this thinge, and also counsell to vnderstande the text, to none of them wholly addyct, but as I perceiued them alwayes agreynge to the scriptures. What Chronographers and historianes I haue herin folowed for the tymes and ages of the Christē churche, besydes the scryppturs, it wyl euidently appeare thereafter in the margente of

Doctors are folowed agreynge vnto the scriptures.

thys volume. I knowe there wyll be great thonderinges, lyghtnynges, and earth quakes at the comming forth therof, for so is it here oft prompsed of the holie ghost. The boystuous tyrauntes of Sodoma wyth theyr great Nemroth Mo in chester, and the execrable cytezēs of Gomorra wyth their shorne smered captaines, wyll sturre about them. Much paine haue they of lounge tyme taken, and many haue they cruellye burned, as was leane of [illegible] yeares in Couentre, Londō, and in other places more, to obscure the knowledg therof. Who can suppose thē that they wyll nowe sit styll their myscheues made so manifest? Oure worldlye wyse brethren also, wyth starcle a course at the matter. I knowe somwhat is to be suffred at their handes also. For they allwaies tarrie their times, & wil not wake ỳ shewed curre for hurting thēselues.

Apoc. 5.
Apoc. 11
Apo. 14
Esai. 1.
Gen 10.
Hiere. 23
Fabianus & alij in chronicis.
Apoca. 3
Eccl. 20.
2. Cor. 11

Graciouslie hath the Lord called thē, specyallye now of late, but his voyce is nothing regarded. His seruauntes haue they imprysoned, tormented, and slayne hauinge his verite in much more cōtēpt then afore. We loked for peace (saith Hie

Galat. 1.
Esai. 60
Mat. 22

rempe the prophete) and we fare not the
better at al. We wapted for tyme of hel- Hiere. 8
the, and we fynde here nothinge els but Hiere. 14
trouble. And no marueile, cõsideringe ỹ Psal. 118
beastes head that was woũded, is now Apo. 13.
healed vp againe so workemanly, as the
xiiij. chapter here mencioneth. The abho Esai. 1
minable hipocresye, Idolatry, pride, and Mat. 23
fylthynesse of those terrible termagaũt- Apoc. 13
tes of antychristes holy houshold, those 2. Tim. 3
vñ. horned whoremoũgers, those coniur- Apoca. 9
res of Egipt, & lechersuse locustes lea- 2. Pet. 2
pinge out of the smoke of the pitt bottõ- Jude. 1.
lesse, whiche daylye deceyueth the igno-
raunt multytude wyth theyr sorceryes &
charmes, must be shewed to the worlde
to theyr vtter shame and confusyon.
They knowe as did Balã the sorcerer, Nu. 24
that ouer a gorgiouse glitteringe whore Jude. 1
euerye fleshelye man is inordynatlye Proue. 5
wanton, feree, and gredye Folowinge Hiere. 3.
his waies therfore, they haue alwayes Baruc. 6
for lucres sake, gloriouslye garnished Apoc. 2
theyr holye mother, the madame of my- Osee. 8.
sches, & proude synagoge of Sathan, vñ Apoc. 18
golde, siluer, pearle, precious stone, vel-
uetes, sylkes, miters, copes, crosses, cru-
ettes, ceremonies, censinges blessinges,

E. ij. bablin-

Gala.4. Osee.4. Ezech.16 Psal.102 Hiere. 6. Esay. 58 Psal. 54 Gene.12. Mat.19. Act. 5. 1.John.3 Apoc.18. Hiero 50 Apoc.18. Apoc.17

bablynges, brawlynges, processions, popettes, and suche other madde maistrpes (wherof the churche that Christ left here behinde hym knowe not one Iote) to prouoke the carnal Idpotes to her whoredome in the spyrpte.

The Lorde hath longe suffered them of mercy, and withholden from them his rightful hande of their deserued vengeaunce, pet wil they not fal to repentaūce nor amende theyr daylye mischeues. To tell them freelye of theyr wycked workes by the scrypturs, I haue exyled my selfe for euer from myne owen natiue cōtrie, kyndred frendes, acquaintaunce (which are the great delyghtes of this lyfe) and am well cōtented for Iesus Christes sake and for the comforte of my brethrē there, to suffre pouerte, penurye, abiection, reproffe, and all that shall come beside. A commaundemente the Lorde hath geuen in thys boke vnto them whō he hath called of mercy frō theyr wretched beggerpes, to spare no rebukes, but to powre out double vpon that blonde bawdde & malicious mother of theirs. Neuer was this cōmaundement more effectuallye to be folowed thē now, hys holy worde of

salua-

saluacyon so presentlye set at nought, de- 1.Cor.1
spysed, & persecuted of her madde modie Roma.1.
mynisters. Unto heauen are her synnes Apo.18.
gone vp in these latter dayes, as S. Jo- Mat.23
han here witnesseth, requiring vēgeaūce
for the innocentes blond that she hath so
cruellye shedde. And ỹ Lord hath remē- Apoc.18
bred her wickednesse accordynge to hys Luke.13.
promyse, as partelye hath bene sene in
thys realme, and in dyuerse other more.

I doubt no within shorte spāce she shal Apoc.19
be wholye turned ouer into the bottom- Apoc.9.
lesse pytte ag apne with all her hetnyshe Apoc.14
ceremonyes, superstycions & sorcerye, & Apoc.18
neuer returne hyther warde nomore thē Apoc.21
the greate myghty mylstone ỹ is throw-
ne into the sees bottom, Christe so resto-
red vnto hys ryght spouse. Wounders
wyll appere cōcernyng this & such other
matters, to hym that shall dylygentlye
examine the scriptures & hystories alleged
in the margent. ffor onlye ministre I an
occasion here vnto them of a farder ser- 2.Cor.8
che. Nothyng wil be hydden from hym, Mar.9.
that asketh vō meheneslye, seketh in fayth, Luce.11.
& in prayer despreth the glorye of ỹ Lord. Mat.21.
Euident will those secrete mysterye be
vnto hym, whiche are pryuelye hydde

2.Cor.3. Esaye.6 Col.2. Apoc 10 Luce.8 Jacob.1. Apoc.3 Col.4 Jacob.1. Psa.102 Ephes 1.

vnto other vnder darke ambages & parables. Though thys heauenly treasure of helth be vnder locke and keye of vnknowne similitudes, and so be shutte vp from the vntowarde and wycked generacio for theyr vnbeleuers sake, yet wyl it be playne ynough to the faythful beleuers instauntly calling vpon him which hath the keye of Dauid to ope vnto the the doze of hys infallible veritees. They shall be sure to fynde there that shall ryche delyght them, & that will greatly replenysshe the most wholsome desyre of their soules, concernyng theyr necessary saluacyon in Christ.

ffranciscus Lambertus in prefacione.

The more the figurate speche haboundeth here the more let them conferre it with the other scriptures without all hoyned colours of retoryke or of crafted phylosophye, specially with those which of theyr owne nature Jountlye agreeth to the same. Nothynge ought here to be sought of curiosite, but of loue towardes God, for defence of hys moste pure doctryne, & for auoydance of the craftye snares of the deuill. A perfyght preparacio is it to a constaunt soule when the battayl is sene afore, the ende therof knowe

and

& the remedyes learned. Here are we ad
monyshed afore hand of .ij. most daūge-
rous euils, neyther to agree to those tirā
tes which battayleth with ỹ lamb in his
elect mēbers, nor yet to obeye those de-
ceptfull bysshops that in hipocrisie blur
yeth the churches tytles. Of suche terry
ble plages of vengeaunce as were com-
myng towardes ỹ Israelytes, ỹ Lorde
euer warned thē afore by his prophetes.
And none was there ỹ escaped thē so cle
rely, as they dyd which regarded those
warnynges, watchynge euer more ỹ cō-
clusyons of them. Moch lesse harme felt
they of Antiochus Epiphanes that had
redde Daniels prophecye afore, & mar-
ked it, thē they which knowe it not whē
that tyraunt came vpon them. Through
dilygēt expectacion in the faith of Gods
promyses, receyued iust Simeon & Anna
ỹ sauer of ỹ worlde in his tendre infācie.

Menciō maketh the holy goost here of
Gog & of Magog. .ij. terryble fierce ene-
mies to Christes cōgregacion, & sheweth
afore hāde their purposed myscheues. Let
vs not suppose it to be a fable, that he
so earnestly telleth vs. Neyther let vs
thynke but thys warnynge is of loue,
yf we lyste so to take it, and accepte it

Eusebius porre ta, & Georgius Aemilius

Esaye. 3. Hier. 8. 1. Mac. 2

1. Mac. 1. Dani. 11 1. Mac. 6 Luc. 2

Apoc. 20 Ezec. 38. Ezec. 39. Apoc 13 Num. 23 1. Joh. 4.

for a truthe. Immedyatly after the Apostles preachyng, was thys prophecie geuen to the Christen church (whyche hath bene alwayes a smal congregaciō) least they shuld vnbewares at the subtile suggestyons of these. ij. enemies, thorow aslyde ỹ sincerite of Christes gospel. So glorpouse are the pretenses of Rompsh pope and Mahomete, that they seme vnto them whiche regarde not these warnynges, the verye aungels of lyghte, & theyr churches moost holye congregacyons, being very deuyls with their filthy dregges of darkenesse. The pope in his churche hath ceremonyes withoute nombre. None ende is ther of theyr babling prayers, theyr potasses, bedes, temples, aulters songes, houres, belles, Images, organes, ornamentes, Jewels, lyghtes of lynges, shauinges, religiōs, dilgisinges dyuersite of feastes, constrained vowes, fastinges, processyons, & pratlīges, that a mā would thinke they were proctours of paradise. On the other side Mahomete in hys church is plentyouse also in holye obseruaciōs. They washe thē selues oft, they frequēt their tēples, they praye v. times in ỹ daye, they reuerētly incline they

Whan this prophecye was geuen & to whatend

Joānes Decolāpadius in Jeremiā & Danielem.

Poppsh ceremonies wout nombre.

Guilhelmus Tripolitanus de statu saracenorum.

they lye prostrate vpon the grounde, they feruentlye call to God, they are temperate in fedynge, not curyous in theyr vaynglōries, they abstayne frō wine, they abhorre Idols, they hate them that are proude, and cōmende all sobernes. And these vertues haue they to appere moste innocent liuers. But vnto what end this holynes leadeth, the sequele hereof declareth. Danyel maketh these two but one, because they are bothe of one wicked spyryte, and reporteth hys blasphemous mouthe to vtter presumptuouse thynges. Sayncte John sayth also that the dragon speaketh blasphemyes agaynste God in them both. Marke both theyr voyces, & ye shall fynde these sayynges most true. The pope maketh hys beast, he is ỹ high priest, he is of equall power with Peter, he can not erre, he is head & spouse of the churche, and he is Christes immediate vicar. By this brauling beast he maketh men to beleue, he maye constitute lawes, kepe vnder the gospel, dystrybute kyngedomes, sell promocyons and benefices, set vp a purgatorye, prouyde satisfaccyons, make newe bodyes to Christe, redeme dead mens soules and

Joānes Cuspinianus de origyne turcarū.

Dan. 7

Decolāpadius in Danielem.

Apo. 13

Joānes Decolāpadius ī Danielē

Theodorus Bibliander in christiana consultatiōe

remptte spnne for monep.

Joānes Decolāpadius ī Danielē

Mahomete braggeth also, that he is the great prophete, the prompted Messias, the Apostle of bothe testamentes, abled both by the lawe and the gospell, & that he hath hys name from the eternall throne of God. He is wel contended that Christ be an holpe Prophete, & a moste worthye creature, pea, the word of God the soule of God, & the spirite of God, cōcepueth of ỹ holy ghost, & borne of Mary the virgin, but he wil in no case graūt hym to be the sonne of God, nor that he dyed here for mans redemption. Bothe these two maintayners of mischief allo-

Joānes Cuspiniānus et Biblian der.

Joānes Decolāpadius ī Danielē

weth Moses law, the psalter, the prophetes & the Gospell, pea, they cōmend thē, auaūce them, singe them, reade thē, honoure them, & reuerently vse them in all theyr doynges. Yet wyl they haue their owne filthy lawes preferred aboue thē, the pope hys execrable decrees & Mahomete his wicked Alchoran, els wil they murdre men without measure. Thus thoughe they outwardlye appeare verye vertuous (yet are they ỹ malignaūt ministers of Sathan, denyenge the Lorde which hath redemed them. Bythese map

Theodorus Bibliāder ī christiana cōsultatione.

we

we measure theyr inferiour marchãdes, hauyng theyr lyuery and marke. Mat.23

Of these hath our louyng Lord pre- Apoc.13
monyshed vs in thys heauenly worke of 1.tim.4.
hys, and graciously called vs away frõ Apoc.18
theyr abominacions, leaste we shulde be Hier.50
partakers of theyr synnes, & so receyue
of theyr plages. If we vnthankefullye
neglect it, the more daunger is ours. Let
no man take the correccions of this boke
to malyce. But yf he chaunce in it as in a A christẽ
clere glasse to perceyue him self spotted, request
let him washe away the deformities, for of the au
Gods worde spareth no mans iniquite. thor.
Reade my whole cõmentary, els iudge
me not. In no wyse rebell I here against Antichri
any princely power, or auctorite geuẽ of stes tyr-
God, but against Antichristes tyrlthye lesare
tyrles. The grace of onre Lorde Jesus not of
Christ be euer more with the (good faith God.
full Reader) and withal those good men
that intierly hongre for hys ryghteous-
nesse, Amen.

Thus endeth the Preface of the
Image of both churches, out
of Saynct Johns Apo-
calyps.

¶ Thyſe Paraphraſe or cõpendyous Elucidacion vpon the Apocalypſe or Reuelacion of Sayncte John the Euangeliſt, gadred out of the pure ſcriptures, and ſyncere worde of God, by John Bale, an exile alſo in thys lyfe, for the teſtimonye of Jeſu.

The fyrſt Chapter.

The texte.

1 The reuelacion of Jeſus Chriſt, 2 which God gaue vnto hym, 3 for to ſhewe vnto his ſeruaũtes the thynges which muſt ſhortelye come to paſſe. 4 And he ſent and ſhewed by his angel vnto hys ſeruaunt John, 5 whiche bare recorde of the worde of God, & of the teſtimonye of Jeſus Chriſte, and of all thynges that he ſawe. 6 Happy is he that readeth, & they that heare the wordes of the prophecie, and kepe

kepe those thynges, whyche are wrytte therin, & for the tymeis at hande.

The Paraphrase.

1.

Of Jesus Christe the sonne of the lyuing God, this is the wounderful reuelacio, concernynge the dyuerse & doubtfull estate of ỹ Christen churche from the Apostles tyme to the latter ende of the worlde. Mat.16. Joan.16. Act.20. Mat.28. John.5. Luce.10. Phil.2. Psal.8. John.17. 2.Cor.3. Ephe.5. 2.Pet.2. John.16. Mat.13.

2 Which reuelacion with all iudgemēt and power, God the euerlastinge father hath wholye geuen vnto him, nowe taken vp from the earth, glorifyed, and set aboue all the workes of hys handes.

3 Euidently to declare, yea, to make manifest & knowen vnto his true faythfull seruauntes beleuing in hys wordes and walkyng in his wayes, the tokens, sygnes, and marueles, whiche muste by hys vnchaūgeable ordinaunce, shortelye in this after tyme, folowe in effect, without premonishement or warning taken of the wycked sort.

4 And the sayd Jesus Christ syttyng on

the

the right hande of the mayeste of God,
Mar. 16 and beinge muche more excellēt then ỳ.
Hebre. 1. aungels, hath according to hys formare
Joan. 15 promes, sent forth his spirite of trueth,
Act. 2. most specially vnto hys dearly beloued
Joan. 19 Apostle and peculyar dyscypple Saynct
Luc. 12. John the Euangelyste, not onlye to de-
Joan. 16. duce hym into all knowledge and ve-
rite, but also to manifest vnto him the se-
crete misterpes of thinges to come.

7 Which John hath already (as an er-
Act. 4. nest doer in his maysters cause) most cō-
Joan. 1. stātlye wytnessed his eternall Godhead
Psal. 118 in the euerlasting worde, against the He-
2. Joā. 1. bionites, which denied hym to come in
Joan. 19 the flesshe, and hath faythfullye affirmed
21. his naturall manhod in all that he sawe
1. Joan. 1 being conuersaunt with hym, agaynste
1. Joan. 2 Carpocras and Cerinthus, which blas-
1. Joā. 4 phemed the same to the vtter confusiō of
all suche Antichristes.

Apo. 22. 6 Blessed is he (sayeth Saynct John)
Math. 7 which after meake praier & godly medi
1. Cor. 12 tation, hauinge the gyfte of vnderstan-
2. Pet. 4 dyng and grace of interpreting ỳ scrip-
1. Cor. 4 turs, doeth sincerely & faythfullye with-
out crafte or coloure, publysshe and
declare the mystycall wordes of thys

hea-

heauenlye prophecye. Blessed are they al so, which in a feruent fayth houngering and thyrsting for the rightwousnes, and wyth Symeō and Anna desirous of the glorye of God, doeth lowlye heare, and earnestly marke the wholsome wordes of the same sayd godlye prophecye, and that wyll dyligentlie applye them selues to obserue the reules, and take ẏ premonishementes of Godlye doctryne therin writen. Epye. 4. Watt. 5. Luce. 2. Jacob. 2 Watt. 7

7 For the perelous daies are come that ẏ disceythfull swarme of antichrist pernertynge the trueth, shal bringe ẏ world into pernicious & dampnable errours. And the Jeopardous tyme is at hande, that the wrath of God shall be declared from heauen vpon all vngodlynesse of those seducers that witholde his trueth in vnrighteousnesse, and set hys commaundemētes at nought for their owne lyle tradicions. Joan. 15 Psal. 118 1. Cor. 1. 1. Joā. 4 2. The. 2 Gala. 3. Rom. 1. 1. tim. 4. Mat. 15.

The Text.

1 John vnto ẏ seuē cōgregacios which are in Asia. 2 Grace be wyth you, & peace frō him

him which is, and which was and which is to come, 4 and from the seuen spirites which are present before his throne; 5 and frō Jesus Christ which is a faythfull wytnesse, 6 and fyrst begotten of the dead, 7 & prince ouer the kynges of the earth. Unto him that loued vs, and washed vs from our sinnes in his owne bloud, 9 & made vs kynges and priestes vnto God hys father, 10 euen vnto him be glorye and dominion for euer more, Amen.

The Paraphrase.

1 John the electe Apostle of Jesus Christ sendeth these greatynges to the vij. churches or Christen cōgregations, which are in the lande of Asia the lesse.

2 Grace (which is the mercy, fauer, and acceptacion of God) be with you.

3 And also peace (which is the tranquillite of conscience in them that beleue in Christ)

John. 13. 19. Mar. 16. Psal. 18. Ephes. 2 Rom. 8. Phil. 4.

Christe) dwell euer amonge you, from God the father euerlastyng which is essencially in and of hym self, and which was before the constitucyon of ỹ world, and which shall be after the world be fynyshed for euer and euer without ende. Mat.6 Hier.7 Psal.73. Exod.15 Mich.4

4 The same grace and peace agayne be vnto you from God the holy ghost here mencioned vnder the title of.vij. spirites, for that he is manifolde and plenteouse in gyftes. i.Joā.5 Apoc.5.

5 The thyrde tyme also the same sayde grace and peace be vnto you from the Lorde Jesus Christe the onelye sonne of God, which beyng the eternall verytie it selfe, was in preachynge hys gospell, a wytnesse thereof both faythfull, true & perfecte, and in no wyse coulde lye, that ye shuld the rather beleue hym. Esay.11. Col.3 Joan.3 Joan.14 Esay.61 i.Pet.2

6 He was the fyrste of all men ỹ euer were in thys mortall nature or bodye of deathe, recouerynge agayne the fauer of God lost in Adam, and that with victory ouer sinne, helle, death, and the deuil, ascended into heauē, and became in that flesshe glorifyed, the sonne of God, that ye shulde be the bolder of him, and ỹ rather take hym for your onelye aduocate Col.1 i.Cor.15 Dte.13 Actu.1 Phil.2 i.Tim.2 i.Joan.2 Psal.71. Mat.28

 Joan.17

Apo.19 Luc.1 Mat.35

7 He is also a most mpghtp Lorde ouer the kynges, rulers, and magistrates of thys worlde, haupng now all power geuen hym in heauen and in earth, with a writing vpō his vesture that he is kynge of kynges, and Lorde of Lordes, & that of hys kyngdome there shall be no end, that the wycked tyrauntes shulde the rather feare, least they fele hym a terrpble iudge at the latter daye.

1.Joā.4. Esay.53 1.Cor.12.15 1.tim.2. Heb.9. 2.Pet.1 1.Joan.1

8 ffor so muche as he hath so intperlye loued vs, as to be smyten and wounded for oure offences, and as to geue his lyfe for our wycked wretchednes, yea, for so muche as he of most naturall kyndnesse wolde be cruellp slayne to washe vs, purifye vs, and clense vs in his owne most innocent bloude, from the most cranked vplyne sse of oure synnes, to prouoke vs to loue hym agayne.

Exo.19. Abac.2 Apoc.5 Rom.12 Phil.4 1.Joā.5. 1.Tim.6

9 ffor so muche also as he hath made vs a lyuing kyngedome to God throughe fayth in hym, & consecrate vs prestes to offer vp our bodyes by a newe Christen lyfe as a sacrifyce holye and acceptable vnto God hys euerlastyng father

10 Vnto hym wyth the sayd father and with the holye ghost be perpetual praise

glory

glorye, power, and dompnion for euermore. Amen.

The Texte.

1 Beholde, he cõmeth with cloudes, 2 and all eyes shall se hym, 3 and they also whiche pearsed him. 4. And all kynredes of the earth shall wayle. 5 Euẽ so, Amẽ. 6. I am Alpha & Omega, the beginnynge & the endyng (sayeth the Lord almighty) whiche is, & which was, and which is tocome.

The Paraphrase.

1 Take hede, for moste certayne it is, though Christ in hys first commyng as a mercyfull sauer, apered here vpõ earth pore symple and ignominious, yet shall he in hys latter commyng appere in the cloudes of heauẽ, with mayestie, power, and glory, accompanyed with the infinite hoste of angels as a rygorous iudge. Zach. 9. 2. Cor. 8 Phil. 2 Luc. 21 Jude. 1 Mat. 24 Esay. 3. Rom. 14

2 And vpon him shall all eyes loke, both man and angell shal behold him, & stande before hys terrible iudgemente 2. Cor. 5. Zach. 12 Joh. 19

seate

seate, no creature good nor bad exempt.
3 Yea, those cruell tyrauntes also shall at that houre appeare before him, which dyd not onelye slee hys moste innocente body, but also that hath euer sens spight fullye persecuted hys faythfull mẽbers vnto death for the trueths sake.

Mat. 23 Deu. 32 Ephe. 5. 1. Cor. 5. Hebr. 13. Sap. 5 Luce. 21. Apo. 22 Rom. 8. Ephe. 1.

4 And all kynredes of the earth, that is to saye, whoremongers, glottons, extorcioners, ydolatours, murtherers & tyrauntes, shalll bewaple them selues for the spyght of hym.
5 Whose ryghtfull iudgemente is not so hateful vnto thẽ, but it is as greatelye despyed of the faythfull multitude, sayinge in theyr hertes contynuallye Euen so be it, Amen. ffor they at that houre shall be wholye delyuered, glorifyed, & sealed vp with Christe for the euerlastig chyldren of God.

Apo. 21. Esai. 41. Apoc. 22 Esai. 44 Zach. 9. Rom. 1. Gen. 17

6 I am he (sayth the Lorde God almighty) which had begon all thynges, and fynished the same, beyng signifyed by Alpha (which is the fyrst letter of ỹ Greke Alphabete) and Omega (whiche is the last) because thys present reuelacio was wryten in Greke, & vnto thẽ which onelye knewe the Greke tonge.

7 I am the same (sayeth the sayde Lord God euerlasting, the father, the sonne & the holye ghoste. iii. distincte persones in one essenciall Godhede) whiche is essencially in and of hym selfe onelye, which was without beginninge, and begonne all thinges, and whiche shall be wythout endynge and synysshe all thynges, alone able to exhybyte all vertue, power and strenghte, and alone vnable to execute errours, lyes and synne, whych is of fragylyte, weakenes, and vnperfaictnesse.

1. Joan. 5
Exod. 3.
Mich. 5.
Abac. 3.
2. Cor. 9
Num. 23
Psal. 138

The Text.

1 I John your brother and companion in tribulacio̅, 2 & in the kingdome of pacience, which is in Jesu Christ, 3 was in the yle of Pathmos for the word of God, and for the witnessing of Jesu Chryste, 4 I was in the spirite on a sonday 5 and heard behynde me a great voyce, as it had bene

of a trōpe, saying: 6 I am Alpha and Omega, the fyrste & ỹ laste. 7 That thou seist wryte in a boke, 8 and sende it vnto the congregacions, whyche are in Asia, 9 vnto Ephesus, & vnto Smyrna, & vnto Pergamos, and vnto Thiatyra, 10 & vnto Sardis, & vnto Philadelphia, & vnto Laodicia.

The Paraphrase.

Apo. 22. 1 Mar. 3. Math. 5 Luc. 6. John. 15. Luce. 14.

I the faythful wryter of this present reuelaciō, called John the Apostle, your naturall louyng brother, so inferly caueting your soules helth as myne owne, a companion of yours also in aduersite, trouble, & persecutiō, for ỹ truthes sake.

2 And a partaker with you in the afflicted kingdome, and in the paciente crosse of sufferaunce in Christ Jesu.

Hieronymus in catalogo scriptorū Ecclesiasticorum

3 Was now of late in a certayne yle of Licia called Pathmos, exiled for ỹ Gospel preaching, & made a vile abiecte for testifyyng ỹ name & word of ỹ sayd Jesus Christ the only sauer of the worlde.

4 I

4 I beyng thus carefullye afflicted and
dryuen from all solace and bodely com-
forte, on a certain sondaye or daye dedi-
cate to the Lordes remembraūce, was in
the spirite rapte, and clerely takē vp frō
all worldlye affectes (so swetelie did the
Lord releue his poore persecuted seruaūt)
5 And I heard certainlye with mine ea-
res a loude shrille voyce behinde me, as
I was in this swete heauenlye traunse,
whiche was so vehement, and stought
to my iudgement, as it had benē ỹ noise
of a great trompe, vtterynge these wor-
des vnto me.
6 I am the fyrst and the last, the origi-
nall beginner and the perfect fynysher
of all thinges, vnder Alpha & Omega
the fyrst and last Greke letters, as vn-
der an allegorye to be vnderstande.
7 With all diligence therfore, wryte, ỹ
thou shalt se here and make a perfect re-
giltre of the same.
8 And that done, sende it louingly vnto
the .vñ. Christen congregacions, whiche
are in ỹ lāde of Asia, cōmitted of ỹ Lord
vnto thy administracion in his worde.
9 Sende it vnto Ephesus, sende it vn-
to Smyrna, directe it vnto Pergamos,

Luc. 24.
Psa. 141
2. Cor. 12
Mat. 5
Ezech. 3.
Rom. 8
Exod. 19
Esai. 58.
Apoc. 21.
Esai. 48
Apo. 22
Ero. 17.
Abac. 2
2. Cor. 11
Mar. 16

commit it vnto Thyatyra.

Eusebius Cesariēsis in historia ecclesiastica. li. 5 cap. 23.

10 And vnto Sardis, & vnto Philadelphia, and vnto Laodicia, and finally by them to the. vñ. Climates of the vniuersall worlde. ffor though it be here to them onlye limited, yet is it to all people vniuersallmente.

The Text.

1 And I turned backe to se the voyce that spake to me. 2 And when I was turned, I sawe seuen golden candelstickes, 3 and in the myddes of the candelstickes, one lyke vnto the sonne of man, 4 clothed wyth a lynnen garmēt doune to the grounde, 5 and gyrded about the brest wyth a golden gyrdle. 6. Hys head and hys heyres were whyte as whyte woll, and as snow, 7 & hys eyes were as a flāme of fyre. 8 And his fete like vnto

to

to brasse, as though they bꝛēt in a fornace. 9 and his voyce as the noyse of many waters 10. And he had in hys ryght hande seuen starres. 11 And out of hys mouth wente a sharpe, 2 edged swoꝛde. 12 And hys face shone euen as the sonne in hys strenghte.

The Paraphꝛase.

1 And sodenlye I turned backe (saith saynct John) ernestlye to beholde from Joh. 20.

 Zacha. 6

Ruth. 2. whence this voice should come, or who
Job. 28. it should speake these wordes vnto me.
Num. 8. 2 And as I had turned my selfe, anone
Zach. 4. I beheldē. vñ. golden candelstickes, be-
tokeninge not onelye the sayde vñ. con-
gregacions in Asia, but also ỹ vniuersal
Christianite of ỹ whole worlde. ffor. vñ.
Gene. 2. in ỹ scripture most commōly signifieth
Hebr. 4 all or the whole of that it cōprehendeth.
3 And in ỹ middes of the sayde. vñ. can
Esai. 12. delsticks, I sawe one lyke vnto Christ,
Joyel. 2. whiche when he was conuersaunte here
Math. 8 amōge vs, not onlye called hym selfe, ỹ
Phil. 2. sōne of mā, but also appeared in shappe
Mat. 28. and apparell as the same. And thys be-
Joyn. 10 tokeneth Christ alwayes to be present &
1 Joh. 2 assistent to his cōgregacions, as a shepe
Actu. 7. harde, and aduocate, a teacher, and a re-
demer, to kepe them, helpe thē, informe
them, and saue them.
4 I sawe hym clothed wyth a syde lyn-
nen garment doune to the grounde, sig-
Sapi. 18. nifyinge his habundant rightuousnes
Dani. 7 wherwith all his faythfull beleuers are
Colos. 2. in this worlde largelye replenyshed.
Dan. 10 5 He was girded also aboute the pap-
Eccl. 45 pes wyth a golden gyrdle. His pappes
Esai. 66. are his most swete wordes & promises
Psa. 102 reple-

replenyshynge oure soules wyth moste
swetrane consolacion and gladnesse. And Cant. 7.
they are speared vp together faste vnto John. 13.
hym with the shynynge cheane of cha- 2. Tes. 3.
rite or loue. Which in the whole, betoke
neth ꝑ he is of rightuousnesse & loue, fast
and sure vnto vs in his word & promes.

6 Hys head (which is his eternal God- 1. Cor. 11.
hede) and hys heares (which are his in- Canti. 1.
fallyble verytes therof procedynge) are 1. John. 1
both so purelye whight as snowe, in the Canti. 5
incomprehensible mysterpes of hys dy- Psa. 11. 18
uine maieste, and so perfyghtly whyght Mala. 4.
as wolle (which is of a meaner sort) in ꝑ Apoc. 2.
lower mysterpes of oure redemption. Hebre. 4

7 His eyes (which are hys Godly wis- Apo. 19.
dome & knowledge) were as a burning Luc. 22.
flame of fyre, moste effectual, pure and John. 19
quycke in workynge.

8 And his fete (which are his humayne
affeccions & moste swete desyres of oure
helth) were lyke vnto brasse, moste bewti- Hebre. 4
full, cleane and precious to beholde, & as Pro. 27.
though they had bene proued, tryed and Esai. 53.
depured in a whote burnynge fornace. Act. 8.
ffor in thē was his fraple, tender, & mor
tall flesshe, by manifolde troubles, sore
vexed, persecuted, & slayne.

9 His

Psal. 67 Ezec. 43 Dani. 10 Apoca. 5. Phil. 2.

9 His voice (which is his holye Testament or Gospell) was as the sounde or noyse of manye waters. ffor manye peoples of diuerse and sondrye nacions, kynredes, and languages, hath confessed and styll doth confesse him God and manye by the same, though the one vnderstande not the other.

Psal. 117 Baruc. 3 Phil. 2. Hiere. 1. Proue. 3. Esai. 41. John. 9. Rom. 1. Math. 5.

10 And he had in hys ryght hande (which is his myghtye powre) vij. starres, whiche are not onlye the. vij. preachers of hys vij. congregations in Asia, but also all the true mynysters of hys worde, the worlde ouer. ffor them hath he in hys ryght hande. They are vnder hys gouernaunce, wyll, protection, and custodye. So longe as he retaineth the, they are wyse, godlye, and profytable, but yf he ones thorowe them forth, then are they blynde, wycked, and accursed, dead, and good for nothinge but to be cast out, & to be troden vnder foote. Blessed are they therfore, which fall not besides that hande.

Apoc. 19 Ephe. 6. Hebre. 4. Job. 19.

11 Out of hys mouth (whiche is hys holye spyryte) proceded a sharpe two edged swearde. This is his strōge, mighty, and quicke worde, or hys sacred scripture,

pture, so sharpe that it perceth through,
euen to the diuyding a sonder of ỹ soule Mat. 10
and the spyryte, and of the Joyntes & the Iiere. 17
marye. And is a iudger of the thoughtes Luce. 21
and intentes of the hart, whom synallye
nothynge shall be able to resiste.

12 And hys face (whiche is the eternyte of hys Godhede, glorifyed nature, & Dan. 10
spyrytuall kyngdome) shone euen as the Mat. 27
clere sonne in hys moste strength, whose Hebre. 1
bryghtnes no creature can beholde with John. 6
out the pure sight of an vncorrupt faith. 1. Cor. 2.
For the fleshlye carnall man in no wyse 1. Cor. 1.
vnderstandeth thynges belongynge to
the spyryte of God, but iudgeth them so
ly shnelle.

The Texte.

1 And when I sawe hym, I fell at hys fete, euen as dead, 2 And he laied his right hand vpon me, saying vnto me. 3 Feare not. I am the first and the last. 4 and am a lyue, and was dead. 5 And beholde I am a lyue forever more, 6 &

haue the keyes of hell, and of death. 7. Wryte therfore the thynges whyche thou haste seane, and the thynges whyche are, and the thynges whyche shall be fulfylled here after. 9. And the mysterye of the seuen starres whyche thou sawest in my ryght hande, 10 & the seuen golden candelstyckes. 11. The seuen starres are the angels of the seuen congregacyons. 12. And the seuen candelstyckes, whyche thou sawest are the seuen congregacyons.

The Paraphrase.

1 And when I had thus seane hym
Dan.10 (sayth saynt Johan) and dylygentlye
Apoc.22 marketh all these poyntes in hym, I fell
 doune

doune at hys fete as one almoste dead for feare. Consyder in thys that the nature of the true knoweledge of Chryste, is to throwe doune and to mortifye the flesshe with hys corrupte affeccyons, and to cast vs in feare tyll hys hydden myste ryes be throughlye perceyued.

2 And he (sayth saynt Johan) to confort my weakenesse, layed hys ryght hande vpon me. He releued me with hys power, grace, and helpe, when he sawe me humbled before hys face and fearfullye astonyed at the wonderfull bryghtnes of hys hyghe mysteryes: And not without hys worde, for he sayde vnto me.

3 Let not fearfulnesse ouercome the, nor doubtfull dread oppresse the. But take vnto the sayth (whiche is the chefe remedye in feare) and knowe that I am the fyrste and the laste, the maker and the restorer of all creatures. I am he, of whome all thynges depende and vnto whome all thynges belonge.

4 I am nowe alyue, as thou seyst euydentlye, and the verye syse it selfe, yet was I slayne now of late, and my bodye dead and buryed.

Rom. 4
Psal. 43
Roma. 8
Job. 14
Psa. 137
Jacob. 4
Psal. 87
Dan. 10
Hiere. 1
Esay. 41
Mat. 17.
Esai. 44
Rom. 6
John. 12
Apoc. 21

Iohn.14 5 Beholde me therfore earnestlye, for
1.Cor.15 now in a glorysyed nature, in a bodye
Rom.6. impossyble and immortall, I am a lyue
1.Pet.4. for euer and euer, readye to make inter-
Hebr.7 pellacyon, and to obtayne mercye for all
1.Iohn.2 the worldes synnes, death hauyng ouer
Roma.6 me no more dominion.

6 I haue in my handes and vnder my
Esay.22 powre, the keyes both of helle and death
Apoc.3 that neyther helle nor synne, death, nor ỹ
Mat.16. deuyll, shalbe from henceforth able to
Roma.8 preuayle agaynst my electes. No condē-
Apo.21 nacyon shall be vnto them that are sure-
1.Iohn.1 lye grafted in me.

7 Take penne and pncke therfore, and
Roma.8 serpously wrpte the thynges which thou
Apoc.12 hast all readye seane.
1.Iohn.1 8 And note faythfullye the marueyls
Iohn.5 whiche are by the power of God accom-
Luc.21 plyshed, and the wounders also whiche
shall be fulfylled here after.

9 Marke fyrste of all with dewe cyrcū
Apoc.3 spection the secrete mysterye of the vij.
Dani.12 shynynge starres, whiche thou saweste
Actu.11 nowe of late in my ryght hande.

10 And dylygentlye conspyre the seuen
Zach.4 golden candelstyckes also.
1.Cor.15 11 The.vij. starres in signifycacion are
Dani.12 the

the messengers of Gods worde or the apostolyke preachers appoynted to the vñ. congregacions in Asia, and in them to all the worlde. These ought in the churche, as the starres in the firmament to shyne in wholsome doctryne, and in Godlye conuersacion, and as the lyghtes of the worlde, neyther in lyfe nor preachynge to mynistre anye maner of darkenesse. Mat. 5. Eccle. 50 1. Petr. 2 Phili. 2. John. 15 Apoc. 2.

12 Consider also the. vñ. golden candelstyckes which thou sawest about me, to be the sayde. vñ. congregacions. Upon whom I ought to shyne, whych am the lyght of the worlde. In whose workes I ought to apere, whych am the clerenesse of the Gētyles. They are called here. vñ golden candelstyckes, as most precious in value, for so muche as they are precyous in the syght of God, and were also redemed, and bought with a great price euen wyth the precyous blonde of the vndefyled lambe Jesus Christe. John. 8. Luce. 2. Par. 28. Ephe. 1. 1. Cor. 7. 1. Pet. 1.

The seconde Chaptre.

The Text.

1 Unto the angel of the congregacion of Ephesus wryte.

2 These thynges sayeth he ỹ holdeth the seuen starres in hys ryght hande, & walketh in the middes of the seuen golden candelsticks. 3 I knowe thy workes, & thy labour, & thy pacience, & how thou cānest not forbeare thē, whiche are euyll, & examinest them which saie they are Apostles, and are not, 6 & hast founde them lyars, 7 and hast suffred, and hast pacience, & for my names sake hast laboured, & hast not faynted. 8 Neuertheiesse I haue somwhat agaynst the, for thou hast left the fyrste loue. 9 Remembre therfore frō whēce thou art fallen and repent, 10 and do ỹ fyrst workes. 11 Or els I wyll come vnto ỹ shortlye, 12 & wyll remo-

remoue thy cãdelsticke out of hys place, except thou repẽt.
13 But this thou hast, because thou hatest ẏ dedes of ẏ Nyco laitanes, 14 which dedes I also hate, 15. Let hym that hath eares, heare what the spirite sayeth vnto the cõgregaciõs.
16 To hym that ouercõmeth, wyl I geue to eate of the tree of lyfe, whiche is in the mydes of ẏ paradyse of my God.

The Paraphrase.

MY dearly beloued seruaũt Johã (sayth the Lord Jesus) my wyl is that thou shalt sygnyfye by wrytynge vnto the mynysters or preacher of the Christen congregacion of Ephesus, which dwelling in this earthely mansiõ, is as was Daniel, full of wholsome desyres. She loketh for the kyngdome, she seketh for the glorye, she hongreth for the ryghtwousnes of God, she thursteth for the lyuynge waters, she longeth for to be delyuereth from thys

John. 19
Apoca. 1
Jacob. 5
Danie. 9
Luce. 19.
Math. 5
John. 4
Roma. 7
Philip. 1

D.ij. bodye

bodye of death, she coueteth to be dissolued, and to be wyth Christ, yea, feruẽtlye she desyreth to reste in the armes of her almyghtye spouse.

Apoca.1. Mat. 28 John.17. Luce. 14 John. 14 Apoc.22 Exodi. 3 Hebr. 4. Matt. 5. Luc.6. Rom. 12

2 Tell here therfore that these sayinges hath he, which holdeth the vij. starres in his ryght hande, and walketh in ỹ myddes of the. vij. goldẽ cãdelsticks, which hath in his power al mynysters of hys worde, to retayne thẽ or to cast thẽ out & remaineth amõge ỹ congregaciõs, to beholde their actes and rewarde them accordynge to theyr doinges.

3 I knowe thy workes (sayth he) I perceiue thy labour, thy anguishe, thy affliction, thy peyne, for vnto me nothing cã be hid. I cõsyder also thy pacièt sufferañce in aduersite, & thy troublous crosse for my wordes sake, thy constant faith, and thy vnbroken spyrite.

4 And I põdre thy feruẽt & godly zele, wherin thou canst in no wyse forbeare them ỹ are wicked, and euil, but thou hatest blasphemers, and abhorrest the enemyes of God.

Phili. 3. 1. Tim. 3 1. John. 2

5 I much cõmende the for that thou dylygentlye exampnest thẽ which cal themselues apostles, & are none, which boaste them

themselues to be chrysten teachers, and are nothynge lesse. 3.Joh.1.
2.Pet.2
6 And by thy dylygēt searche haste not onlye proued them false, & disceptful Antichristes but also thou hast expelled thē least they shoulde do harme. 2.Tim.2
1.Jon.2.
2.Cor.11
Apoc.1
7 And though thou hast be greuouslye vexed & persecuted of those false Prophetes, yet hast thou pacientlye suffred, & for mye sake stand by the truth for my names sake. Thou haste taken peynes, and not fapnted in thy labours, so stronge hath the spyrite of God bene with the. And all these poyntes in the I greatly allow. Galat.6
1.Cor.11
8 Yet haue I somwhat agaynste the, for so muche as thou arte fallen frō thy first charite, ỹ frutes of true faith not beynge so habundaunt and plentifull in the as they were in the beginning of ỹ Gospel nor thou so effectuall in worckynge mercy and ppte. Jude.1
Apoc.2
Galat.5
Actu.5
Ephes.2
Eccle.8.
Galat.5
9 Call therfore to thy remembraunce, from what perfeccyon thou arte fallē, & repente thy slyppers weakenes & slouthfull negligence, which hath not suffered the to persever in thy fyrste callyng.
10 And returne thy fyrst workes again, walking in that feruēt faith, in that godPsal.50
Mat.10.

Joh.15 Eph.4 Phil.1 Mat.14 Luce.13 Mat.21. Rom.1 2.The.2 1 Tim.4 2.Pet.2 Apoc.9. 1.Cor.1. Roma.1. Apoc.2 John 12 Esay.1. 2.Cor.4 1.Mac.1 Ephe.2.

lye spyrpte, and in that swete loue of thy nepghbour, that thou dyddest walke in before, and dymynyshe not, but increase euer more in all goodnesse.

11 Els wyll I come shortlye vnto the as a strayght loker vpon the.

12 And except thou repent frō the hart with full purpose of amendement, I wil remoue thy candelsticke out of her place. I shall take away from thence the sincere doctrine & pure preachig of my word and suffre mens fantasticall traditions, olde womens dreames, the spirites of errour, the doctryne of deuils, the lyes of hypocrytes, with all blyndnesse, darkenesse, abominaciō, ydolatry, there to remayne. ffor where as my worde is not syncerelye taught, beleued, & obserued, but vncharytably despised, hateth, & persecuted, there shal not my church remayne, but in her place shall stande vp the synagoge of Sathan, with blyndnesse and induracion. ffor that congregaciō is not myne, which hath not my wordes. No longer is it my churche, then it hath my verye. Turne backe agayne therfore to Abraham, Isaac, and Jacob, to the prophetes & Apostles, and exercyse the first

workes

workes leauinge all papistrye.

15 Thys warnyng hast thou of me, for that thou hatest the vnsemelye dedes of the Nicolaptanes, so called of one Nicolas a proselyte of Antiochye, and one of ỹ vñ. deacons ordeyned by the Apostles. Whose corrupte custome was amonge other to defyle holy wedlocke in makyng theyr wyues common, and in boastinge them selues lawfullye to do by the example of the sayde Nicolas.

The Nicolaptanes. Act.6 2. Pet.2. Jud.1 Psal.25 Heb2.13.

14 Whose vncomelye actes I hate and abhorre also, hauinge matrimonye in honor, & the chãbre therof vndefyled. This premonishemẽt haue I geuẽ ỹ also, lealt thou in processe of tyme shuldest fall to apostasye, & vtterly decline frõ ỹ truthe.

Eccl.10. Mat.13. Mar.4. Luce.8 John.16 Mat.5 Roma.8 1. Joh.5.

15 Let hym that hath eares (sayeth the Lord) which is iudgemẽt & discreciõ in ỹ spirite, diligẽtly heare, & ernestly marke, what ỹ holy goost speaketh, what premonyshmentes he geueth, & what reward he promiseth to ỹ faithful congregaciõs.

16 To him ỹ by the spirite of christ & by faith, victoriously ouercõmeth ỹ world, synne, hell, death, and the deuill, I wyll geue to eate of the tree of lyfe to haue reioyce here in the holy goost, to haue cõ-

Roma.8 1. Joh.5 Luce,10.

Rom. 14 forte, peace and gladnesse in me.
Ephes. 2 17 And after this lyfe eternall beatitude
John. 17 which is in the myddes of the bewtyfull
Gene. 2. paradyse, or the tryumphaunt church of
Cant. 4. my Lorde, my God, and my celestyal fa
John, 20 ther, and yours also by me.

The texte.

1 And vnto the angell of the congregacyon of Smyrna, wryte, These thinges saith he which is the firste & the laste, which was dead & is alyue, 4 I know thy workes, and trybulacyon, & and powerte, but thou art riche. 6 And I knowe the blasphemie of thē which call thēselues Jewes, & are not but are the congregacion of Sathan. 7 Feare none of the thinges which thou shalt suffre. 8 Beholde the deuil shal cast some of you into prysō to tempt you, 9 & ye shal haue trybulacion ten dayes. 10 Be faithfull

vnto

vnto ỹ death, 11 & I wil geue the a croune of lyfe. 12 Let hym that hath eares, heare, what the spyryte sayeth to the congregacyons. 13 He that ouercommeth, shall not be hurt of the seconde death.

The Paraphrase.

1 Applye the also (my frende Johan) wyth all festinacion, to wryte vnto the faythfull mynister of the congregacion of Smyrna, which trauaylinge in thys vale of myserie, as the odoriferous myrrha geueth forth the swete smelle of all good christen workes, and dystrybuteth freely the precyous treasure of godly examples. He beleueth in God, she seketh hys onlye glory, she folowyth his word she rebuketh synne with pacięce, she openeth her handes to the poore, she geueth meate to the hongrye, drinke to the thurstye, lodgyng to the straunger, clothes to the naked, cõfort to the sycke, & releefe to the prysoner. She is meke, gentle, obedyent, pacient, and mercyfull.

Smyrna
2. Cor. 15
Eccle. 14
Mat. 10.
1. Pet. 4.

Collos. 3
2. tim. 4
Prou. 13
Tobie. 2
Mat. 25
1. Cor. 13
Phil. 2

2 Infourme her therfore that these

Apoca.1. thynges sayth he, which is the fyrst and
Act.7 the laste, the maker & redemer, the foun-
Luc.24. der and restorer of all creatures.
Joā. 20. 3 Which was ones dead to redeme her
1.Petr.2 from eternall death, and nowe is alyue
1.Tim.6 to restore her to lyfe euerlastynge Let
Joan.12. her not doubte therfore to suffre here ly-
Sapi.9 ke as he hath suffred. ffor as he is nowe
immortall and hath the ouerhand of de-
ath, so shall she be and haue thesame.
Galat.5 4 J knowe thy workes (saith that lord)
Actu.14. to spryng only of fayth, and to be fashio
Hebr.10. nes accordynge to the worde of God. J
Mat.5 percepue thy manyfolde trybulacyons,
Luc.6. how thou art outwardlye afflicted by
continuall persecucion of enemyes, and
inwardlye crucyated in conscience to be
holde the dānable errours, frowardnes,
Math.5 blyndues, and vtter contempte of Gods
Apoc.6 trueth, whiche raygneth in the wycked.
Rom 6. 5 J conspyre thy pouerte in the spirite,
1.Cor.4. ỹ nothinge thou estemest the pryde, ỹ ry
Hebre.11 ches, the vayne glory, & the wāton desy-
1.Thes.2 res of thys world, yet art thou ryche, for
Tobi.14 the kyngdō of heauē is thyne. ffor with
1.Thes.2 Abrahā, Job, Moyses, & Helyas in thy
Jude.1 hert thou sekest ỹ only glory of god: & ẅ
Roma.2 al these thynges most hyely am J pleased.

6 But

6 But thys pleaseth me not, that thou for my wordes sake arte so blasphemed of vngodly hypocrytes, which call themselues Iewes, and are not, whiche boast themselues for the peculyar people and chosen chyldre of God, and are nothing lesse, but are without fayle the congregacyon of Sathan, and the tyrannouse rable of rauenous ruffyanes. Esai. 1. Joan. 11.

7 Certayn it is that by suche spyrytuall tyrauntes, thou must sustayne vnryghteous rebukes with manifolde afflictions and payues. But let neither theyr subtile slayghtes, nor their cruel snares be troublous vnto my mynde. Neyther doubte thou theyr false practyses, nor yet theyr bengeable lyes, whom both thou muste suffre, wyth hate, slaundre, reuplynges, false wytnesse, spyght, shame, and vengeaunce. Consyderynge thys pacientlye to lyue in Christ, is to suffre persecucion, & that among those belly gods nothyng is more to be loked for then the crosse of contradictyon and death. Esai. 1. Joan. 15. Psal. 55. Iere. 18. Joan 14. Luce. 21. Matt. 5. 2. Tim. 3 Phili. 2. 1. Pet. 1.

8 And take thys for a warnynge afore hande. The deuill doubtlesse, whiche is the common aduersarie, and the head capitayne of theyr empyre, shall with violence Mat. 4 John. 8. Apoc. 12. Mar. 13.

lence bring some of you, not only vnder
1.Mac.2 the captyuyte of cruell gouernours, but
Luce.21. also into the thraldome of wicked lawes
Hebre.11 and damnable constitucyons, yea & con-
Sap.3. sequently thorow you into prison, chai-
Jacob.1. nes, sorowe, hongre, thurst, cold, pouert
1.Cor.11. care, and wretchednesse, to tempte youre
hertes, to trye youre pacience, to proue
your sufferaunce, and to trouble youre
fayth, leaste ye shuld stedfastly stande
by Christes doctryne, to hys glorye and
profyte of youre brethren.

9 But let this solace you for the tyme.
Apoc.19 Theyr malice shal not alwayes endure.
Hier.51. Theyr mischief will haue an ende. For
Sapi.3 though ye haue here tribulacyon, and
Apoc.2 suffre greuous persecucyon, be ye sure,
Job.14 it shall no longer continue thē .x. dayes.
The terme of mannes lyfe is but short.
Esay.25 And that once fynyshed, God shal wipe
Apoc.12 away from hym all teares, and take a-
1.mac.10 way all sorowes, and bodely payues.

10 Perseuer therfore stedfastely, and be
stronge in the spyrite vnto the ende. Let
not fayth fayle the vnto the departynge
Mat.24 from thys translatorye lyfe.
Ephes 3 11 And I shall replenyshe the with the
Eccles. 2 reward of faythfull perseueraunce. I
Apoc. 3. wyll

wyl geue the the croune of eternall life, with ful tranquyllyte, ioye, and beatytude.

12 Let him that hath eares of vnderstãding, wyth diligence attende, not what the hypocrites hath fantasyed for lucre, but what the holye spirite of God doeth here graciously vtter vnto the Christẽ congregacions.

13 He that so constantlye perseuereth in the trueth of God, that neyther flatterynge persuasion, worldlye promocyon, nor cruell torment can plucke his minde from it, shal neuer take harme of the seconde death. ffor the death of thẽ which truelye beleueth, is precious in the syght of the Lorde theyr God. Neyther shall sinne be imputed to him that hath faith, nor yet dampnacion to them, which are in Christe Jesu.

Mar. 4
1. The. 4
2. Pet. 2.
Act. 1
Matt. 10
Prou. 4
Esai. 30
2. mac. 9
Apo. 14.
Psal. 115
Ezec. 33.
Rom. 8.

The Text.

2 And vnto the Angell of the congregacion in Pergamos wryte. 2 This sayth he whych hath the sharpe swerde wyth the two edges. 3 I know thy

wo̲rkes, & where thou dwel-
lest. Euen where Sathans
seate is. 4 And thou kepeste
my name, and hast not deny-
ed my fayth. 5 And in those
dayes Antipas was a fayth-
full witnesse of myne, whiche
was slaine amōge you where
Sathan dwelleth. 6 But I
haue a fewe thinges against
the, that thou hast there thē
that mainteyne the doctrine
of Balā, which taught Balac
to put occasion of sinne before
the chyldren of Israel, that
they should eate of the meate
dedicate vnto Idols, & to com
mit fornicacō. 8 Euen so hast
thou thē that mainteyne the
doctrine of ỳ Nicolaytanes,
which thinge I hath. 9 But
be cōuerted, or els I wil come
vnto

vnto the shortlye, 10 and wyll fight agaynst them wyth the swearde of my mouth. 11 Let hym that hath eares, heare, what the spirite saieth vntoȳ congregacions. 12 To hym ȳ ouercommeth, wyl I geue to eate Mãna that is hidde, 13 & wyll geue hym a whyte stone, 14 and in the stone a newe name writtẽ, 15 which no man knoweth, sauyng he that receiueth it.

The Paraphrase.

1 ffaple in no wyse good John (saied the sayde Lorde Jesus Christ) cõsequentlye to make knowen to the Christẽ preacher of the congregacion of Pergamos, which though she remayne here beneth vpõ earth, yet is she the very high building of God many times assauted & stricken of ȳ wicked for cõfessing his trueth, but neuer yet ouerthrowen nor vtterlye de-

Pergamos.
Colo. 3.
Ephe. 2.
Luc. 12.
Mat. 16.
Hebre. 11.

destroied. This church is not only high thorough grace, fayth, ỹ word of God, the spyrite of God, the invincible verite, and all other graces and gyftes of the holye ghost, but also for the glory of the name of God, for the strenghte of hys power, for the secrete misterpes of hys heauenly iudgementes, and for the most constant assercyon of his godly trueth.

Joan. 16
Galat. 5
Psal. 78
Ephe. 6.
Rom. 11.

2 Shew her this heauenly massage frō him, which hath from his mouth procedynge a kene swearde, sharpe edged on both the spdes, wherby is meant hys mighty worde, so effectuall, quicke, and strounge in operacīō, that the infallible iudgementes therof doeth not only condemne, but also destroye vtterly al falshode, filthinesse, lyes, lewdenesse, and wyckednesse.

Apoca. 1
Hebre. 4
Ephe. 6.
Mat. 10
Joan. 16
Apoc. 19
Psal. 138
1. Cor. 2.
Hebre. 11

3 By my euerlastinge foresyght (sayeth the Lorde) I know the thy Christē workes, and for thy faythes sake I allowe them and prayse them. I perceyue also where thou doest remayne and dwell, euē where as is the restyng place of Sathan, and the very kyngdome of the deuill, where as Gods heauenly worde is oppressed, contemned, and blasphemed,

Apo. 16.
2. Cor. 1.
2. Pet. 2
Esaie. 1.
Phili. 2.
2. Tim. 3

of

of the infydels, tyrauntes, & hypocrites. Luc.4

4 But I muche commende the, that Actu.4
thou dwellyng among them, and sustay Actu.8
nyng dayely persecucion and rebukes,
hast so strongely persseuered in ỹ truth,
that thou hast neyther denyed my name
nor forsaken my fayth.

5 And specyally in those terrible daies
wherein that godly preacher and fayth- Antipas
full witnesse of myne called Antyppas, a- Apoc.1
monge other was most cruelly murdred Joan.16
and slayne, yea, before youre faces to Job.1
put you the more in feare, least ye shuld Apo.20
styll confesse my name and worde, to the
hyndraunce of Sathans kyngdome, for
there he dwelleth in dede. There is hys
seate, his troue, hys habytacle.

6 Not withstandyng all these faythful
poyntes, yet haue I somwhat agaynste Osee.4.
the, wherein thou arte rebuke worthye. 2.Pet.2.
7 ffor thou art conuersaunte with them Jude.1
that contrarye to theyr christen profes- Nu. 22.
sion supporte the execrable doctrine of that Primas
subtyle sothsayer & cursed charmer Ba- Aphrica.
laam, whiche by pestilent counsel caused Nu.24.
king Balac to prouoke the chyldrē of Is Hier.9
rael to worke wyckednesse, & so to haue Prou.6.
the curse of God, through hys occasyō. Psal.88
1.Cor.8.
Apo.2.

He shulde set before theyr eyes, the moste fayre damsels of the Madianytes prepouslye apparelled. And they ones tägled with theyr wanton bewtye, shulde not onlye defyle the lawes of theyr fathers by the eatynge of meates dedicate to vncleane ydols, but also fall into the hygh displeasure of God, for cõmittyng with
2. Pet. 2 them moste vyle fornicacyon. Suche vn-
2. tim. 4. wholesome teachers are among thy peo-
1. Joã. 4 ple, take hede yf thou lyst.

§ Thou arte also verye familyar wyth
Jude. 1 suche vngodly apostates & false Apos-
Actu. 6 les as mayntayne the vncomely exam-
1. Tim. 4 ples and teachynges of the Nycolayta-
Roma. 1. nes, whiche corruptyng godly mariage not onelye permyt theyr owne wiues to be common, but also they abashe not to defyle the wyues of other men. Whose damnable doynges I detest and abhorre.

Ezech. 18 6 I counsell the therfore to repente in
Phil. 3 tyme, and to be conuerted from the er-
1. tim. 4. rours of those couetous glottons and ra-
2. Pet. 2 uenous lecheours, which condempning
Baru. 6. holye matrimonye, permit all kindes of
Dan. 14 vnclennesse, and nothyng more gredely
2. tim. 4 deuoure the that is offred vp to ydolles

in

in theyr dedicacyons and feastes. Call backe these abuses with swete teachynges, exhortacyons, despres, and paciente rebukes, elles will I within a whyle vp site the to thy displeasure.

10 Yea, and I wyll valyauntly fight agaynst those Baalamitanes, whiche geue false counsell for fylthye rewardes, & agaynst those Nicolaytanes ẏ chaung holy wedlocke for whoredom. And with the swerde of my mouth, whiche is the inuincyble verye, shall I iudge them, condemne them, and vtterlye destroye them with all those shauen Madyanytes that with theyr whorythe inuencyons, paynted traditions, and ceremonyal superstycions, had take from me my moste deare Israelytes, bought with my precyous bloud. With the breath of my mouth shall I consume the and bringe the to nought.

11 Let him that hath but one eare of iust vnderstandyng, take gentle warnynge by suche charytable premonyshementes as the holye spyryte of God geueth vnto the chrysten congregacions.

12 To him that through constant fayth in the name & doctrine of God, neyther

Ephes. 5
Psal. 8
Jude. 18.
1. Petr. 2
1. tim. 4.

Apoc. 19
Ephes. 6
Hier. 9
Soph. 3.
Wisd. 12

2. thes. 2.
Job. 4
Luce. 8
Joan. 10
Mat. 16.
Ebr. 11
1. Joan. 5

Mat. 16 Mehe. 9. Joan. 5 Psal. 33.

kneareth the worlde, synne, death, hell, no the deuill, will I geue to taste, eate, and sauer an hydden manna, a secrete swetenesse, a wysdome in the spyrite, that he shall fele the goodnesse thereof, and reioyce to knowe howe sweter the Lord is, and what an heauenly treasure it is to trust in hym. Which manna is hyd frō the wyse of thys worlde.

Mat. 11 Esay. 55 Roma. 9

13 I wyll also geue hym for a token of perpetuall peace and loue, that pure and precyous stone Jesus Christ, so whyte as the lylye flourre, innocent and cleane frō all contagiouse vices, to be his onely and whole wysdome, ryghteousnesse, lyght, helth and redemcyon.

1. Pet. 2. 1. Cor. 1 1. Joan. 2 Psal. 62 Esay. 62 Joan. 1 Ephes. 1.

14 And in the sayd whyte stone Jesus Christ (which is also the boke of lyfe) wyll I geue him a newe name writen. I shal registre hym for the chyld of god & the heyre of lyfe euerlastynge. ffor in hym alone must ye be accepted, saued, & glorysyed.

Rom. 8. 1. Cor. 12 Galat. 4 Roma. 8 2. Cor. 1.

15 Of this no man is certayne, but he that is taughte of the spyrite of God. No man can saye, Jesus is the Lorde, but in the holy ghost. By the spyrite of adopcy on ye crye Abba father. The onely spyrite

spirite of the Lorde assertaineth your spi
rite that ye are the sonnes of God.

The Text.

1 And vnto the angell of the
congregacyon of Thiatyra,
write. 2 This saieth the sonne
of God, which hath his eyes
lyke vnto a flamme of fyre,
3 whose fete are lyke brasse.
4 I knowe thy workes, and
thy loue, and thy seruice, and
thy fayth, & thy pacience, and
thy dedes, 5 which are mo at
the last then at the first. 6 Not
withstanding, I haue a few
thynges agaynst the, 7 that
thou suffrest that woman Je
sabel (which calleth herselfa
prophetisse) 8 to teache and to
deceyue my seruauntes, to
make thē commit fornicacion
& to eate meates offered vp

vnto Idols. 9 And I gaue
her space to repent of her for-
nicacyon, and she repented
not. 10 Beholde I wyll caste
her into a bedde, 11 and them
that commit fornicacion with
her, 12 into great aduersyte,
except they turne from their
deds. 13 And I wyll kyll her
children wyth death. 14 And
all the congregacyons shall
knowe that I am he whiche
sercheth the reynes and her-
tes. 15 And I wyll geue vnto
euerie one of you accordynge
to your workes.

The Paraphrase.

1 Delaye not consequently my louing
Thyatyra. Lucc.1. Rom.12. Ephe.4. frynde John (sayeth the Lorde) expresse-
ly to manifest with penne, vnto the pa-
stours of the elect congregacio of Thia-
tyra, which is frō thele lowe partes here
a swete

a swete smellynge sacrifyce vnto God of labour and contrycyon in the olde aged mā and bodie of death. ffor she detesteth the vanitees of thys worlde, she forsaketh the frutes of the flesshe, she renounceth the concupiscence of the eyes, mortyfyeth her mortall members, she sleeth her sensuall affectes, and rendreth vp her selfe vnto her Lorde God as a pure, holye and acceptable offerynge. Eccle. 2. Gal. 5. 1. Joan. 2 Colo. 3. Rom. 12. Trevv. 2

2 Gene vnto that contrite and ferment congregacyon this comfort. Tel her that this sayeth the dearly beloued and natu rall soune of God, whiche hath his eyes of godlye wysdome and knowlege so lyuely and effectual as a flame of fyre, that he seith al thinges and nothing can passe rō his righteousnes in iudgemēt.

3 Whose fete or charitable affections towardes man, are lyke vnto brasse brent in a fornace. ffor his most innocent māhode by his owne agrement suffred here for his sake manyfolde afflictyons and paines. Cantic. 7 Apoc. 19 1. Cor. 2. Hiere. 17 1. Joan. 4

4 ffor so muche as all thynges are open to myne eyes, and nothyng can be hyd frō me (sayeth the Lord) I perceyue Hebre. 7. Esai. 53. Hebre. 4 Psal. 138

thy fruteful workes, I se thy neighbourlye Christē love, I considre thy liberall
Prou. 31 herte and hande to the powre, thy faithfull exhortations, thy feruent spirite in
Actu. 14. the Lord, thy pacient sufferaunce in ad-
Iaco. 1. uersite for the trueths sake, & thy other
Luce. 6. Godly dedes beside.
Gala. 6. 5 I marke it also that thou shrynkeste not in them, but rather goest forwarde with increase. For nowe at the laste are they more effectuall and plenteous then
Phili. 1. they were at the fyrst, which greatly de-
2. Cori. 8 ligthe thyme,
Actu. 11. 6 Neuertheles yet, I haue somwhat to
Apoc. 6. saye against ỹ. For though I iudge the muche to be commended, yet fynde I the not without faute.

7 Thou peaceably permittest without
Mar. 10 resistaunce that cruell woman and abho-
Matt. 5. minable strompet Iesabel, which is the
3. Re. 16. malignaunt churche & sinagoge of Sa-
Apoca. 2 than, which is not ashamed to boaste her
4. Reg. 9 self a prophetisse, a publisher of ỹ trueth
Apo. 18. and mayntener of Godes seruice, yea
Danie. 2 & the mother of holye churche her selfe.
1. Tim. 4 8 Vnder that pretence to set forth deui-
2. The. 2 lysshe doctryne, to aduaunce pernicious errours, and coloure false lyes in hypo-

crisye

erple. To the intent she might therwith not onlye deceyue my faythful seruaun-tes, but also bryng them into suche trade of weakednesse, that they should not force to committe whoredome in the spirite by fallyng vnto straunge worshippynges, and to eate of idoll offeringes in consentyng to wycked lawes & blasphemouse traditions of olde dotyng hypocrytes. 2.Pet. 3 1.Tim. 3 Hiere. 2 Jude. 1. Esai. 10

9 I haue geuen to that wycked congregacion many wholsome premonyshementes and warnynges with conuenient respyte to remembre her folye, & repent her detestable wayes of lyuinge, leaste she shoulde perishe, but she wyll in no wyse be sorye, repent, nor forsake her accustomed idolatrye. Baruc. 6 Mat. 23 Job. 24. Treno. 2

10 Be in certainte therfore I wyl caste her into a bed or couche of carnall quyetnesse. She shall in thys lyfe haue peace in the fleshe, lybertye in vngodlynesse, obedience of the worlde, and power in darkenesse, that she shall swyme in wanton pleasurs, and bath her selfe in innocente blonde, and to allyse her in the same, she shall haue subiect vnto her the sceptre, swearde, auctorite, & power Ezech. 16 Ephe. 2. 2.Ke. 24 John. 3. Apoc. 18 Danie. 8 Apoc. 13 Apoc. 17

of prynces Lordes, rewlers, and ma-
gistrates, that none so hardye vnder
payne of death to cheke her, rebuke her,
nor ones saye against her. This pleasaūt
slepynge bedde had the. x. trybes of Is-
rael vnder kynge Hieroboam, Achas,
Sedechias, and the other .ix. vnder Joā
Ochosias, and suche lyke tyll they were
rapsed of their reste and ledde captyue
into Babylon. Soche a delectable rest-in
ge cowche hath also the greater part of
the worlde vnder Mahomete & the Ro-
myshe pope, and shall haue still til God
rote thē out, destroye them with the
breathe of his mouth, and throwe them
into the fyre euerlastynge.

3.Reg.12
2.Pa. 21
4.Re.24
Mahū.3.
Franciscus Lambertus.
2 Thes.2
Mat.25.

11 Let them beware therfore that as her
louers hath to do wyth that erectable
whore, consentinge to her pestylente la-
wes and tradicions, defendinge al God-
lye ordynaunces, laudable rytes, decent
orders, cyuile policyes, honeste vsages,
comelye fashiōs, holye ceremonies, ne-
cessarye customes, and such lyke, beinge
in verye dede most damnable superstyc-
ions.

Apoc.17
Esaie. 1.
Apoc. 18
Hiere. 7.
Amos.5
Mich.6.

12 ffor them doubtlesse wyll I throwe
into the angwyshe of a desperate consci-
ence

ence here, and after this lyfe into the vn- Esay.48
quietnesse of eternall dampnacion. The Esai.66.
wycked shall haue peace neyther here
nor there. Neither shal theyr worme die,
nor theyr fyre go out, onles they decline
from that wyckednesse, renounce theyr Marc.9
abhominacions & conuerte to the trueth, Luce.13.
whyles they are yet here lyuynge. Ezech.18
13 And as touchinge here superstitious Apoca.9
chyldren, which from their begynnynge Baruc.6
hath euermore sucked out of her vene-
mouse breastes all poyson and vngodly- Hiere.2.
nesse, forsakinge, yea and abhorringe the John.4.
swete veyne of ỹ liuinge waters, thē wil Mat.25.
I slee with death & cundēpnaciō euerla-
stinge prepared for ỹ deuil & his angels. Wisd.10.
14 Yea, and it shall then be euidente and Luce.21.
clere to all congregacions in heauen and Esaie.2.
vnder heauen, which hath bene from the Sapie.1.
beginninge, to their vtter shame and cō- Hiere.17.
fusion, that I am he from whō nothinge Roma.8
can be hydde. They shall perceyue also
that I go so nygh them, that I serche out
the grounde of the hart, and trye the ve-
rye reynes or inwarde affectes, so that
I knowe al their preuy slayghtes & prac
tyses be they neuer so secrete.
15 And grounde you vpon thys surelie,

I shall

Deut.5. I shall geue vnto euerye one of you,
Hiere.51 true and false, good and badde, ryghte-
Mat.16. teouse and vnryghteouse, accordynge to
John. 2. your doinges. Rewardinge them wyth
Wlee.4. lyfe euerlastinge that hath done the true
workes of fayth, and them with eternal
dampnacio that hath lefte them vndone
to folowe their owne inuencions.

The Text.

1 Vnto you I saye and vnto
other of Thiatyra, as manye
as haue not this learninge,
and which haue not knowen
the depnesse of Sathan (as
they saye) 2 I wyll put vpon
you none other burthē, 3 but
that which ye haue already.
4 Hold fast tyll I come. 5 And
whosoeuer ouercommeth, &
kepeth my workes vnto the
ende, 6 to hym wyll I geue
power ouer nacions, 7 and he
shall rule them wyth a rodde

of

of yron, 8 and as the vessels of a potter shalbe breake the to sheuers. 9 Euen as I receyued of my father, 10 so will I geue hym the morning starre. 11 Let hym that hath eares, heare, what the spyryte sayth to the congregacyons.

The Paraphrase.

1 And take thys of my mouthe (sayeth the Lorde) afore hande, both vnto you which hath the doctryne of the spyryte, and vnto other also of them that remayne at Thyatyra that notable citie of the Macedonianes, so many as hath not grounded in them that godly learninge of the truthe, but a tryflynge doctryne of theyr owne pmagynacyons contrarye vnto it, wherbye they haue not perceyued the more then subtyle crafte of that deceyuable sathan whiche euermore craftelye compasseth to deuoure, what thoughe theyr fantastycall brayues hath geuen them so to thinke, standing moch on theyr owne counsayt.

2 Tim. 1
Thyatyra macedonũ ciuitas.
Iohn. 7
Prou. 16
1. Cor. 2
Dani. 2
1. Petr. 5
Roma. 8

My

2 My mynde is to poke you with no
ne other lawe, nor to burthen you wyth
none other tradicions then I haue alrea
Mat.11 dy geuen you. Neyther with ceremony-
Mar.7. es, rytes, nor auncyent customes, in the
Col.2 obseruacion of dayes, monethes, times,
Galat.4 nor yeares, in holye dayes, fastynges, bi
Luc.17 gyles, nor sabbaths, for they were but
Heb2.10. shaddowes of thynges to come.
John.15 3 Regarde onelye that swete poke and
Luce. 10 that lyght burthen which ye haue recey-
ued of me. Holde ye faste to the gospel of
the kyngdome of GOD so longe as ye
Mat.4. shall continue here. And let the Phary-
Marc.8 sees leuen, whith old wyues fables, and
1.tim.4. hypocrytes dreames passe by.
Deut.12 4 Let my Godlye ordynaunce suffyse
Actu.3 you. Adde nothynge vnto my wordes
Deut.4 of youre owne braynes, leaste I fynde
Osee.12 you falce lyars when I shall come a
gayne to my latter iudgemente, and ac-
cordynge to righteousnesse so condemne
ne you.

5 And whosoeuer is so earnestly sayth
2.Joh.5. full in the worde of God, that he overco
Mat.10 meth there by his owne lustes, and per-
Deuc.12 fourmeth to the latter ende of hys lyfe
John.11. the workes that are there commaunded

to

to be done, and none other.

6 To him will I geue power as to the sonne and heyre of God, ouer nacions or sectes of the worlde dyuerse in opinio and fayth, as ouer serpentes, scorpions, adders and lyons. Hebre.1. Psa. 90 Mich. 7 Psalm.2 Hiere. 13

7 That he shall not onely ouercome thē with the myghty yron rodde of the inuincible verite. Sapi.4.

8 But also as the weake vessels of a potter, or as most vayne fantasyes, cōfoūd theyr dreames, destroye theyr ymaginacyons, and bringe theyr practyses to nought, proupnge theyr tradicyons to be most vyle draffe, and most stynkyng dregges of synne, for so muche as that which is not of faith, is synne. Mat.15. Rom.14 John.6. Mar.16 1.Joh.4.

9 And this power he shall haue in no lesse efficacie and strenght, then I receyued it of my heauenlye father.

10 And besydes al this I will frely geue hym my self to rewarde whiche am the clere morninge starre, and shyning lanterne of lyfe. So that all shall be yis that is myne. My byrthe, my labours, my lyfe, my passyon, & death, my resurrecyon and ascencion, with all theyr frutes, shall be hys owne proper good. Apoc.22 Luc. 12. John.17 1.Cor.1

1.Johñ.2 11 Let hym that hath reason and discre-
Mat. 17 cyon, set beastly fantasyes aparte, and
Roma.8 dylygentlye note what the holye Ghost
2.Tim4 sayth here in thys daungerous tyme, to
the dere congregacyons of God.

The thyrde Chaptre.

The Text.

1 And wryte vnto the Angell
of the congregacion of Sar-
dis. 2 Thys sayeth he that
hath the seuen spyrytes of
God, 3 and the seuen starres.
4 I knowe thy workes.
5 Thou haste a name ỹ thou
lyuest, and thou arte deade,
6 Wake, and strengthe the
thynges whiche remayne,
7 that art readye to dye. 8 For
I haue not founde thy wor-
kes perfyght before God. 9 Re
membre therfore howe thou
hast receyued and heard, 10 &

holde

holde fast, and repent. 11 If
thou shalt not watche. 12 I
wyll come on the as a theefe,
13 and thou shalt not knowe
what houre I wyl come vpō
the. 14 Thou hast a fewe na
mes in Sardys, 15 whyche
haue not defyled theyr gar-
mentes, 16 and they shal wal-
ke wyth me in whyte, for
they are worthye. 17 He that
ouercommeth shal be clothed
in whyte araye, 18 and I wyll
not put out hys name out
of the boke of lyfe, 19 and I
wyll confesse hys name be-
fore my father, and before
hys angels. 20 Let him that
hath eares, heare, what
the spyrete sayeth vnto
the congrega-
cions.

The Image.
The Paraphrase.

1

John.21. Apoca.1. 1.Tim.3. Sardis. 1.Corin.1 Mat.10. 1 Cor.6. 1.John.1 1.Petr.1. Phili. 2.

THou shalt also (shortly as may conuenyently be (sayth the Lorde to hys peculiar seruaunt saint Johan) take peynes by an epistle to admonishe the watche man or curate of the chosen congregacion of Sardis, whiche though it be of verye slender reputacion before the eies of the wise, riche, & stronge men of thys worlde, yet is it precious in the syght of God, for so much as it was prayed, bought, and redemed, by the greatest paiment that euer was, euen by the precyous bloud of the vndefiled labe and immaculate sonne of God Jesus Christ. He it was that laboured, hoūgred, thurlted, and faynted, accordynge to the weakenesse of the humanye nature, and fynallye suffred blasphemyes, curses, scornes, lyes, persecutions, and rebukes. wyth the most paynefull death of his bodye at the latter, to deliuer her, make her attonemēt, & restore her again to the fauer of God.

Luce. 18. Mat. 20 John.19. Hebre.9. Mar.16. Roma.1. 1.Petr. 4 Apoca.1. Esaie.11.

2 ffinde the meanes y she maye knowe (sayeth the Lorde Jesus) that thys is to her the massage of admonyshement or war-

warninge from hym, which hath in hys power to distrybute of his pleasure the vij. spirites of God, or the vniuersal giftes of the holye ghoste.

3 And hath also in his ryght hande the vij. starres, which are the bysshoppes or preachers of al congregacions, with ful auctorite and power to holde them styll or to throwe them forth, to glorifie them yf they be faythfull mynysters of hys worde, or to damne thē for euer yf they be decepuable hipocrites, & for lucre preferre their owne croked inuencions.

Apoca. 1. Mat. 28. Luce. 14. Marc. 9 Apoc. 22 2. Petr. 2

4 Thou workest not so secretly (saieth ỹ Lorde) but I knowe thy dedes & perceiue where about thou goest. For vnto me all secretes are open, clere and manifest. When thou thinkest I do not perceyue, then se I the most of all.

Exod. 2. 2. Re. 12. Hebr. 4.

5 Thou hast a name of life, an outward shewe of vertu & of goodnesse, & a shyninge pretence of much holinesse, yet art thou before God a dead rottē pdol, full of hipocrisie & falshede. Men thinke the a godly creature, yet art ỹ nothing lesse.

Zacha. 11 Math. 7 1. Joh. 4. Mat. 23. Actu. 13.

6 Awake therfore quickly frō thy moze then pdle imaginaciōs and fickle sophismes, and take vnto the faith and sprite.

1. Petr. 5 John. 4 2. Ti. 4.

 Esaie. 55

Watche vpon thy cure and see to their profyt.

7 Consyder that thy wayes in the outwarde letter hath made my people weake, faynt, and feble, and left them at the verye poynt of death. Strenghten them now a newe wyth that whiche is effectuall, stronge, sure, lyuelye, true, and necessarye, whyche is the synere verye & fayth, leaste thou perishe with ỹ wicked.

Ephe. 6.
Hebre. 1.
Jacobi. 1.
Apoc. 13.

8 For though thou hast the godlye gifte of prophecie with the grace of vnderstandynge and iudgement, yet haue I founde thy workes vngodly, and thy doynges vyle and abhominable before God my celestyall father. For thou hast bene inwardlye corrupt wyth auarice and ambycion lyke as was Balaam the deceytful prophete and wycked sothsaier.

1. Cor. 13.
Luce. 8.
Jude. 1.
Esa. 64.
Roma. 1.
Num. 25

9 It becometh ỹ iudge to knowe afore what he shal iudge, which hath causeth me to serche out thy carnal & myserable wayes. Call therfore vnto thy remembraunce, how thou by ỹ singuler gyft of God hast receiued his word, & heard his Gospel which is ỹ kyngdom of helth, at the verye mouth of his Apostles.

Job. 10.
2. Cor. 6.
Jacob. 2
Mat. 7.
Psal. 18.
Jacob. 1.
Psal. 49

10 And for so much as thou hast not este-

med

med it accordynge to the worthynesse thereof, nor yet bene thankful vnto God for such an heauēly gyft, but rather swynysshly troden it vnder thy fete, and cursysshly persecuted hys faythful seruaūtes for it, haue remorse in thy conscience, and ones agayne set sure handes vpon it, enbrace it, holde it fast, and faythfully beleue it, repēt frō the hart thy vngodlye dayes past, and from henceforth lyue accordynge vnto it. Mat.7 Luc.13

11 Yf thou wylt not do so, takyng of me thys gentle warnynge, & watche as one vncertayne of the houre of death, lyuyng as thou woldest dye by and by. Mar.1. Act.16. Mat.24 1.Thes.5.

12 I shal (as doth the theefe in the nyght) come vpon the vnloked for, wyth death shall I destroye the vnbewares, so shall hell & damnaciō swalowe ỹ vp for euer. 2.Petr.3 Apoc.16 Luce.21. Psa.48

13 And thou shalt neyther know ỹ daye nor the houre, the tyme nor the mynute, that I thus sercelye come vpon the, and iustlye suppresse the accordynge to thy vngodlye deseruynges. Mat.25 Mar.13.

14 And in spyght of thy cruel hart, yet are there a fewe newe brethren, and louers of the truthe in the cytye of Sardis, though ther nombre be but small,

Luce.13. which are so dere vnto God, that he hath
Prou.10 regestred theyr names in ỹ boke of lyfe.
Luce.12.15 These hath for no painted speche, glo
Mat.10. synge promes, suggestyō, nor threatenin
Dan.12. ge, ones sopled theyr garmentes wyth
2.Pet.3. thy dyrtye ceremonyes, nor defyled their
Mat.15. conuersacion wyth thy beggerly trady-
Galat.4 tions. In the myndes of the wycked and
Phil.2. frowarde generacyon, theyr hartes are
Ezech.2. towardes me and my worde.

16 Wherfore by promes they shall
Apoca.7 walke wyth me in whyte, theyr fautes
Psal.31 shal neuer be imputed vnto thē, theyr sin
nes shall be wyped cleane awaye, I will
clere them & restore them to perpetuall in
nocencie, and make thē partakers w̄ me
John.12 in euerlastīg felicite & glory. ffor doutles
Luce.10. se they are worthy, for my wil forsaking
Mat.19 theyr owne will, & leaning ỹ corrupt wa
Hebr.11 pes of mē to folowe my sincere worde.
Mat.10. 17 He that after thys sorte ouercommeth
Apo.4. perseuerynge in the fayth thereof to the
1.Cor.15 latter ende of his life shall be sure of the-
Deu.25 se.iij. benefytes. He shal be clothed wyth
Apo.20 me in whyt apparel, made innocent and
Ephes.1. pure, incorruptyble, impassyble, and im-
mortall.

18 I wyll in no wyse put hys name out
of the

of the boke of lyfe, nor separate hym frō the predestinate nombre of them whiche shall be saued, but associate hym with the ryghteous.

19 And beſydes al this I wyl earneſtly witneſſe hym, confeſſe hym, & allow him by name, before my heauenly father & al hys company angels, for one of myne, to haue the inherytaunce with me. Luc 12. Mat. 10 Roma. 8

20 Let him ỹ hath eares in no caſe be dul le or slacke in hearynge, but diligently attende, & marke what ỹ ſpyryte of God doeth here vtter before ỹ cōgregaciōs to theyr singuler warnynge and confort. Marc. 4 Dan. 9. Epheſ. 1.

The Texte:

1 And wryte vnto the angel of the congregacyon of Philadelphia. 2 This sayeth he that is holye & true, 3 whiche hath the keye of Dauid, + whiche openeth & no man shutteth, and shutteth & no man openeth. 5 I knowe thy workes. 6 Beholde I haue set before the an opē dore, and no man

can shut it. 7 For thou haste a lytle strengthe, and haste kepte my worde, and hast not denyed my name. 9 Beholde I shall geue some of the congregacion of Sathan, which call them selues Jewes, and are not, but do lye. 10 Behold I wyll make them that they shal come and worshyp before thy fete, 11 and shall knowe that I haue loued the. 12 Because thou hast kept the wordes of my pacyence, therfore wyl I kepe the from the houre of temtacion, 13 which wyll come vpon all the worlde, to tempte them that dwel vpon the earth. 14 Beholde I come shortly. 15 Holde that whiche thou haste, that no man take awaye thy croune. 16 Hym

that

that ouercommeth wyll I make a pyller in the temple of my God, 17 and he shall go no more oute. 18 And I wyll wryte vpon hym, the name of my GOD, and the name of the citye of my God, newe Hierusalem, 19 whiche commeth doune oute of heauen from my God. 20 And I wyll wryte vpon hym my new name. 21 Let hym that hath eares heare, what the spyryte sayeth vnto the congregacyons.

The Paraphrase.

1 Moreouer, differ in no wyse my trustye disciple John (sayeth the Lorde Jesus) by wryting to signifye or make mencyon, to the tydynges bringer, bysshop, or ouerlear of the derelye beloued churche of Philadelphia, whiche as beseemeth a Christen congregacyon in this

Joan. 19
1. Cor. 10
Actu. 10
Philadelphia.
Ephes. 5
1. Joā. 4.

lyke, is neuer without brotherlye charyte and loue, but alwayes hath a swete
Esay. 58 compassyon vpon the poore, the nedye,
Ezech. 18 the symple, the desolate, the forsaken, the
Psal. 21 dysdayned and miserable people of thys
Mat. 5 worlde. She hath also in her herte a wo-
Luce, 6 full pytye, and a lamentable doloure, when she seyth men wycked, vayne, blas phemous, hatefull, beastelye, vyle, couetous, superstitious, and full of other vngodlynesse.

Leui 20 2 Let thys be knowen to her fyrste of
1. Reg. 2. all, that these are the fauorable sayinges
Joan. 14 of hym which is holye of hym selfe, and
Rom. 3. alone maketh other holye, which is only
Esay. 22 true and the verytie it selfe, without whō
Luc. 1 no trueth can be had.

Joan. 10 3 Which hath also in hys hande and po
Mat. 16. wer, the kepe of the house of Dauid,
Joan 16 which is the faythfull kyngdome or con
Sapi. 14. gregacyon of God.

Joan. 20 4 Where as he openeth to the fayth-
Apoc. 13 full beleuers by the gospell preachynge, no man can speare them out of the kyngdome of God by no excommunicacyon nor curse. Where as he doeth losen from the bandes of synne by the holy Ghoste, no man can bynde to damnacyon by no

inter

interdictyon nor sentence, haue he neuer so great power geuen hym. And agayne yf he shutteth vp the kyngdom from the vnfaythfull hypocrites, no man can admyt them to it, by blessynges, rempssyons, nor a thousande yeares of theyr pardon. If he seclude them from it, no man can able them to it agayne by no auctorite nor power

Job.12
Mala.2
Rom.1.
2.thes.2.
Mat.6
Psal.72
Esay.26
Hebr.11

5 I knowe (sayth the Lorde) thy doynges from the very rote, and frō whence thy workes doeth spryng, euen from a syncere fayth in my worde, wherfore they are to my mynde and pleasure.

Mat.17.

6 For so muche therfore as I fynde the thus groūded in fayth, be thou certayne and sure of it, I haue set before the an open dore, I haue illumyned thy sences, and cleared thy vnderstādyng, to knowe the holye scryptures & perceyue the high mysteryes therein wrytten, so admytyng the to my kyngdome. And thys dore can no man shut vp agayne. Neyther shall the power of thys worlde, nor yet the gates of hell be able to preuayle agaynst thys openynge.

Luce.24
Psal.118
Mar.4.
Ephes.1.
Joan.16

7 And thys hast thou of me, partlye for thy mekenesse. For where as the wicked

Mat.16
Apoc.12.

doeth

Jacob.4 doeth seme to them selues bewtyfull,
Mat.23 stronge, learned, ryche, ryghteous, relp-
Apoc.18. gyous, and holpe spyrytual fathers, thou
esteemest thy selfe but an abiecte of the
worlde, wretched, weake, blynde, poore,
Psal.53. synfull, and a mysserable doer, as concer
Mat.5 nyng the fleshe.

John.14 8 But thou arte she that hath kepte
Apoc.2 my sayinges, and by suche strenghte as
Ephe.5 I haue geuen the, obserued also my la-
Luce.12 wes and commaundementes. It is thou
Actu.4 that haue stande by my trueth stedfast-
Joan.5 lye, and not denyed my name in the tyme of troublous persecucyon. Wherfore thou canneste in no wyse perysshe before me.

9 And as concernynge the wicked, be-
Galat.4 holde howe I shal ordre them. I shal not
Apoc.2. onelye set the clere from the filthye tradi
Apoc.18. cions of that false congregacyon or synna
1.thes.4 goge of Sathan, but I wyll also take a
Apoca,2 certen from thence of the best learned, cõ-
uertynge them from theyr errours & ge-
uynge them vnto the. Whiche afore tyme called them selues Jewes or the chosen chyldren of Abraham, and were not so in dede. They boasted them selues verye muche to be the anoynted Israelytes

tes, the cõsecrate sonnes of promes, and the holye spirituall people of God, lyke as the resydewe doeth yet styll to thys houre, but they lyed full falsly. They were for that tyme false dissemblynge hypocrites, and cruell aduersaries to the trueth, as theyr companions are styll. Joan. 8. Rom. 9. Gala. 4. Joan. 14. Mat. 7.

10 Be sure that these wil I so inwardly moue and effectually prouoke, that they shall come vnto the, to be of thy congregacion. They shal gladly submyt them selues to thy doctryne, they shall worshippe God not in outwarde shadowes with bondage, but in spirite and trueth with libertie. At thy fete, after thy wholsome instruccions and Godly admonicions. Mar. 14. Psal. 56 Rom. 11. Esai. 60 Apoc. 21. Mat. 15. Joan. 4. Actu. 2.

11 And where as they haue thought the afore tyme of me to be hated, when thou hast bene in persecucyon, they shal now well perceyue and knowe (my spyrytte speaking in the, and suche heauenly secretes commyng from the) that thou stãdest much in my loue, and art greatly in my fauer. Psal. 7. Sap. 5. Act. 2. Johel. 2.

12 And for so muche as thou hast constantly holden and manfully stande by that worde for the whiche I haue suffred Hiere. 31. Jacob. 1. Joan. 19.

muche

muche not onlye in myne owne flesshe,
Luc. 23. but also in the ȝ in other my servaũtes,
2 Cor. 12 for no adversite falling from it, J wyll
Luce. 21. preserue ȳ in the houre of temptacyon.
Thou shalt for no violence decline from
the trueth, thou shalt for no turment for-
sake the verite. So mightye a stomake
Hiere. 5. and so stronge an herte shall J geue the
Apoc. 11. for the tyme of thy temptacyons, that
Psalm. 1. thou shalt not be ones moued.
Mar. 12. 13 ffor no doubt of it, this fearce temp-
1. Joan. 2 tacion and cruel handlynge of the hop-
2. Pet. 2. stuous antichristes, Mahomete rādinge
2. tim. 4. in the wape of sinners, and the Romish
pope sittynge in the most pestilent seate
of errours, will come vpon al the world
by execrable sectes of false Prophetes,
lyars, hipocrites, blasphemers and tea-
chers of deuylshe doctryne, to tempte
and allure them, which dwell here vpon
Act. 20. earth, somtime by flatteryng promocyōs,
Jude. 1. somtyme by threateninges ȝ penaltees,
Roma. 3. to renoūce that very tye, and denye that
1. Pet. 5. worde, to the vtter dampnacion of theyr
Apo. 22. soules.
Job. 14. 14 But in any wyse take hede ȝ watche
Math. 5. in prayer, for J come shortly as a ryghe-
1. Cor. 16. teous iudge geuyng to euery one accor-
Luce. 6.

dynge

dyng to theyr hartes inuencions. Consi-
dre the lyfe but shorte in this worlde, and
the reward great, yf thou persuere in
thy Christen profession. Holde fast that
Godly fayth which thou hast take, with
her wholsome frutes.

15 Stycke sure to that heauenly worde
which thou hast receyued, least thou fal-
lyng from it lose the croune prepared for Jacob. 1.
the. I haue done my part. I haue chosen
the to eternal lyfe, and promised the, the Joan. 17.
inheritaunce therof wythout thy deser- Roma. 8.
uynges, beware nowe leaste thou loose 2. Pet. 2.
it by apostasye, and leaste an other Mat. 21.
take it from the by doynge the frutes Roma. 8.
therof. Ephes. 9

16 Desyre my spirite to strengthen the Mat. 10.
that thou mayest persuere, and stand Actu. 6.
fast. For that faithfull seruaunt & migh- Hiere. 1.
tye souldyer, whyche contynueth in that Ephe. 2.
verite to ỹ ende, wil I set vp for a strōge
pylar and sure butteras in the temple of
my God, which is the churche or fayth-
full congregacyon of my heauenlye fa-
ther, prefygured by the temple of Salo-
mon at Hierusalem.

17 And so strongelye wyll I buylde
hym vpon the harde rocke, that he shall

stande

stande alwayes and neuermore be remo
3.Reg.6 ued. No more shall he be a forener nor a
Mat.16. straunger, but a cytezen with the sayn-
Matt. 7. tes, and of the housholde of God most
Ephe. 2. surely grounded vpon the foundacyon
Joan.15. of the Apostles and Prophetes.
1.Cor. 3. 18 And I shall wryte vpon hym to hys
Eccle.15. synguler commodyte, the name of my
Joan.20 God and father almighty, & the name
Apoc.21 of the bewtifull cyte of my God also, cal
led newe Hierusalem, renewed in the spi
rit. Euermore shal he be called a seruaũt
of the Lorde, an Apostle or wytnesse of
Roma.1. God, a lambe of Christes fold, a shepe
Mat.25. of his pasture, a braunche of his vyne, a
Joan.15. membre of his churche, an impe of hys
1. Cor.6. kyngedome, a cytezen of heauen, and an
Ephe. 2. inheritoure of euerlasting life.
Jacob. 2 19 And al this commeth not from be-
Tit.3. neth, it ryseth not of his good workes,
Joan.3. merites, nor deseruynges, but it cõmeth
Roma.8 out of heauen from my God. It is only
his goodnesse, grace, lyberalyte, forge-
uenesse, pyte, and mercye.
20 I wyl also garnishe him, and bew-
tifye him with my newe name. He shall
euermore for his faythes sake be called
the sonne of God, and rise at the latter
daye

daye in full glory incorruptyble, immortall and clere, in perpetuall peace & concorde.

2 He that hath by the gyfte of God an eare, let hym consyder wherfore he hath it, and applye it to the ryght vse, discretely wayinge what the holy ghosts mynd is to the christen congregacyons in these heauenly premonyshementes.

Joan. 1
1. Cor. 15
Apoc. 21
Mar. 4
Apoc. 2

The Texte.

1 And vnto the Angel of the congregacyon, whiche is in Laodicia, wryte. 2 Thys sayeth Amen, the faythfull and true wytnes, 3 the beginning of the creatures of God. 4 I knowe thy workes, that thou arte neyther cold nor whote. 5 I wolde thou were colde or whote. 6 But because thou art betwene both, & neyther cold nor whote, 7 I will spewe the out of my mouthe. 8 Because thou sayest thou arte

ryche and increased with goo des, and hast nede of nothing & knowest not how thou art wretched & mysserable, poore, blynde, and naked. 11 I counsel the to bye of me gold tryed in the fyre, 10 that thou mayeste be ryche, & whyte rayment, ỹ thou maiest be clothed, 12 that thy fylthy nakednesse do not appeare. 13 Anoynt thyne eyes with eye salue, 14 that thou mayest se.

The Paraphrase.

Joan. 19 2. thess. 2 Laodicia ciuitas Asie: Roma. 4 Mat. 6 Luce. 11. Esay. 1

1 And now last of all my deare frende John (sayeth the Lorde Jesus) forget not to admonyshe by the hand writing also, the elder of the Christen congregacyon whiche is in Laodicia, a notable citye of the Asianes, which pretendeth to be a iuste people or a companye to whō fayth is reckened for righteousnes, and are nothing lesse. In the syghte of men they appeare

good

good, and theyr workes seme glorious
yet are they before God no sincere christi
anes, but dissemblynge hypocrytes in 1.Tim.2
dede. Psa.144
2 Cause them to knowe certaynlye that Joan.14
thys is the charytable warnyng of him, Apoc.19
which coueteth all thynges to be well, Apoc.21
perfayct and good, and is in very dede a Eccle.1
wytnesse faythfull and true, yea, the eter Joan.1
nall verye it selfe, for that they shulde Jacob.1
geue the more credyte to his sayinges. Phil.2
3 Moreouer he is the originall begyn-
nynge, not onely of the creatures for so
muche as he was that worde by whome
God created all thynges in the begyn-
nynge, but also of the creatures of God,
for so muche as the becommynge flesshe
in thys latter age restored them agayne
to the peace and fauer of God, for that
they shulde euermore seke vnto hym in
theyr nede as to the verye fountayne or
well spryage of all goodnesse.
4 Thy workes are euidentlye open be-
fore me (sayth the Lorde) and I knowe Mat.11
them in theyr kind. I se thou arte neyther Joan. 4.
cold nor whote. Thou arte neyther a full Hebre. 4
infydell, nor a full beleuer, neyther a per Pro.24.
faict pagane, nor a perfaicte christiane. 2.Pet.2.

Thou arte neyther cõstant in the fayth, nor yet all without fayth. Outwardelye thou art whote, but within thou art cold as yse. Inwardlye thou abhorrest the worde of God, yet doest thou not outewardlye condemne it.

Galat.3. Roma.2 1.Cor.13.

Phil.3. 1.Tim.1. Galat.2 Act.20. Jude.1 2.Pet.2 Esay.5 1.Tim 4

5 I wolde thou were eyther colde or whote, eyther a chrystian or none at all eyther a perfecte louer of the veryte, or els a full hater of it, and not a dyssemblynge hypocryte as thou art, mdgynge euyll good, and good euyll, callynge darkenesse lyght, and lyghte darkenesse, makyng sower swete, and swete sower, allo wynge fables and lyes, & contemnynge the wisdom of God. None is so farre frõ the kingdome of heauen as is a false chri stiane. Muche soner is he converted to ỹ trueth that is all cold or all without faith then he that vnder the coloure and pretense of Goddes lawes maynteyneth errours and lyes.

Mat.3. Luc 3. 2.tim.4. Joan.16 Luce.18. Gala.4. Apoc.2 Mat.15. Roma.1.

6 For so muche therfore as I fynde the betwene both, and neyther of both, halfe cold, half whote, and neyther fullye cold nor whote, neyther faythfullye geuen to Goddes worde nor all whole wythoute, but a false glosyng hypocryte.

7 I wyll begynne to vomete the as a morsell out of season, and spewe the out of my mouth as a thinge out of kynde. Thou shalt not be dysgested. Neyther shall my word allowe the, nor my promes admytte the to rest with Abraham Isaac, & Jacob, in the kingdome of heauen. But thou hast be throwen forth in to exterioure darkenesse, where as shall be weping and gnasshing of teth. I wyll take the out, detest the, and abhorre the. ffor much worse are they that abuse or despyse the gift of God, thē they which neuer receiued it.

Joan. 18
Mat. 8.
John. 12.
Mat. 22.
Miche. 3.
Luc. 9.
Hebre. 6.
Luc. 18.
Eccle. 7.
Apoc. 18

8 Thou pratest herpe sore of thy riches, thy merytes, good dedes, and deseruinges. Thou boastest thy selfe much of thy increace in goodnesse by dedes of supererogacyon and workes more then nede. Yea, thou art not ashamed to thinke thy selfe so greatly to habound in learning, wisdome, righteousnesse, and holynesse, that all hath nede of the, & thou of none, sellyuge to the wretched pyrates of the worlde, thy masses, thy dyrges, thy fastynges, thy memorpes, thy knelynges, thy crouchynges, wyth other vyle obseruacions.

Mat. 23.
Luc. 11.
Joan. 2.
Soph. 1.
Apoc. 18.
Amos. 5
Eccle. 1.

9 But

9 But thou remembrest not that thou
Psa. 143 art wretched of thy selfe, and wicked of
Prou. 14 thyne owne nature. Thou considrest not
Roma. 5 that thou art mysserable and sinnefull in
Ephe. 4. thy lyfe, poore without vnderstandynge
Apoca. 16 & knowledge, feble without the strengh
of Gods spirite, blinde without iudge-
ment and fayth, and naked wythout ve-
rpte and all good Christen workes.

10 I charitably therfore admonisshe the
to remembre thy selfe. I counsell the also
as one mynding e the good, to bye of me
golde tryed in the fyre. Come vnto me
Esaie. 55 with fayth and aske in the feruentnesse
Wath. 7 of soule. If thou be feble harted, saye
Luce. 17. Lord encrease my fayth. Desire my hea-
Joan. 19 uenlye worde to thy confórte, wyth vn-
Psal. 18 derstandinge to percepue it and knowe
Eccl. 23. it. It is treasure much more precious thē
Mala. 3. gold, it is sweteneſſe more dulcet then ho
Esa. 52. nye. And tryed it is most pure & cleane
Prou. 23 by the holye Ghost. Thou shalt haue it
1. Cor. 4. without payment. Thy good hert shall
onlye suffyse me.

11 Dyligentlye procure it that thou
mayest be ryche in fayth and righteous-
nes, in the merites of Jesus Christe, and
in the fauer of God by them, and that

thou

thou mapest be clothed in whit rayment of innocencye and clennesse, not onlye before men, but also before God. Apo. 7. 2. Pet. 3.

12 Be neuer without verite, faith, righteousnesse and charite, with other giftes of the holye Ghost, least the fylthie nakednesse of hypocrisye, and sinne, for all thy paynted colours appere to thy confusion. Let thyne owne dirtye merytes alone, and decke the wyth the precyous deserupnges of the sonne of God, that thou mayest haue thy synnes wypped awaye, clerelye forgeuen, couered, & neuer more imputed vnto the by him. Rom. 12. Galat. 5. 2. Cori. 5 Apoc. 17 Esai. 64 1. Petri. 1 Psal. 31 Roma. 8

13 And to auoyde the blindnes, se thou anoynt thyne eyes, thy mynde or affection, thy iudgement or knowledge, with the eye salue of clerenes which is Jesus Christe, the swete smellynge oyntment of helth.

14 Consider that he alone was borne for the, and dyed for the. And take hym for thy onlye wisdome, satisfactiõ, holynesse, and redemption that thou mayest here after se. Let this precyous ieoure take frõ thyne eyes al filthy corrupciõ: & whatsoeuer thou shalt here after do in word or in dede, do al in ỹ name of that Psal. 18. Joh. 11. 8 Tauti. 1. Esai. 63 Actu. 4. 1. Cori. 1. 1. Joan. 2

Lorde, geuynge thankes vnto God the
Ephes.1 father by hym. For he is the salue that
Colos.3. shall heale the, and the lyght that shall
Hier.17. cleare the.

The Text.

1 As manye as I loue, I rebuke and chasten. 2 Be feruent therfore & repent. 3 Beholde I stande at the dore & knocke. 4 If any man heare my voyce and open the doore, I wyll come in vnto hym, 5 and wyll suppe wyth hym, and he wyth me. 6 To hym that ouercommeth wyll I graunte, to sitte on my seate, 7 euē as I ouercome and haue sytten with my father on hys seate. 8 Let hym that hath eares, heare what the spirite sayeth vnto the congregacyons.

The Paraphrase.

1 So many as I loue, I rebuke ernestlye, leaste they shoulde perishe wyth the wycked. And those that I fauer I chastē in this lyfe, leaste they should be dāpned for euer. Who is that man ẏ hath of me here neyther chastysement nor rebuke, but is lefte wythout restraynte, wallowinge in the concupiscence and desires of his flesshe. A great sygne it is of the indignacion of God, where as the other is an euident token of loue.

Prou. 3.
Gene. 18
Hebre. 12
1. Cor. 11.
Esaie. 5.
Luce. 6.
Roma. 1

2 ffor henceforth therfore be feruent in the truth. Ernestlye embrace it, kepe it, & folowe it. Abhorre thy olde superstitiōs, and repent frō the hart ẏ thou hast bene so longe neyther whote nor colde.

Jacob. 1.
Ephe. 4.
Apoca. 2
Canti. 5.
Roma. 8.
2. Thes. 2
Psal. 106

3 Beholde I stande at the dore of thy hart as one ready to helpe thy weakenesse. And I knocke at the portal of thy conscyence as one that wolde gladly cōforte ẏ. I sende forth my heauēly worde to socoure the, lyghten the, rayse the vp, and saue the.

4 If any man wyth a gladde hart wyll heare my voyce, or the true preachynge of my worde, and open the dore of hys fayth, thankfullye to receyue it, I wyll

John.10 Matt.16 John.14. Galat. 5 Luce. 8. John. 15 Luce.14. Matth. 3. 1.Cori.2.

come in vnto hym, endu ynge wyth all spyrytuall delightes, as ryghtwoufneffe, peace, loue, and Jope in the holye ghoft.

5 Yea to hym fhall J make manyfeffe as to my frende the hydden myfterpes of the fcripture, & fecrete counfeils of my father. And he fhall finallie fuppe with me and with him in the eternal habitacle of God, where no hert can eftyme what lye hath prepared for them, that loue hym.

6 That man which thorough the earneft zele of Godde ftruethy deftropeth hypocrylie, & ouercometh fynne, will J admit to reigne wyth me in the kyngedome of my father, and graũt him to fit with me in ỹ feats of euerlafting peace, as a dere membre of mine owne bodye, declaring him a tryumphaunt conqueror in me, ouer dampnacyon, helle, death, and the deuill, in a glorifyed nature.

1.John.4 Danie.2 Apoc.21 1.Cor.6. 1.Cor.15 Roma.3 Ephef.1. John.12. Apoc.21 Matth.13 Phili. 3. Ephef.1.

7 Euen as my felfe was before, fytting wyth my celeftyall father in the feate of his eternite. And to haue wyth me that helthe, that bleffinge, that Jope, that victorie, that honour, power, & glorye, that J haue.

8 Let him that God hath geuen eares vnto

vnto, applye them to his minde, & marke what the spirite hath here spoken to the Christen congregacions, for there vpon resteth his lyfe, or his death, his saluacion or his dampnacion.

The .iiij. Chapter.

The Text.

1 After thys I loked, and beholde a dore was open in heauen, 2 and the fyrst voyce whyche I hearde was as it were of a trompet, talkynge with me, which sayed. 3 Come vp hyther, and I wyll shewe the thynges, whych must be fulfylled here after. 4 And immedyatlye I was in the spyrite, 5 and beholde a seate was set in heauen, and one sate on the seate. 6 And he that sate, was to loke vpon lyke vnto a Jasper stone, & a Sardine stone. 7 And there

was

was a reyne bowe about the
seate in syghte lyke a Sma-
ragde. 8 And about the seate
were. xxiiij. seates. 9 And vpō
the seates. xxiiij. elders syt-
tynge 10 clothed in whyt rai-
ment, 11 and had on theyr hea
des croumes of golde. 12 And
out of the seate proceded ligh-
teninges, and thonderinges,
& voyces. 13 And there were
seuen lampes offyre burning
before the seate, whyche are
the seuen spyrites of God. 14
And before ỹ seate there was
a see of glasse lyke vnto Chy-
stall. 15 And in the myddes
of the seate and round about
the seate, were foure beastes,
16 full of eyes before and be-
hynde.

The Paraphrase.

After

1

After this speciall iniunccyon of my Lorde and mayster Jesus Christe (sayth saynt Johan) I dyd caste vp myne eyes towardes the skye syftynge vp my hart to geue thākes vnto god, And anone as I serpoulsye beheldе the face of the fyrmamēt or mayeste of Godes workes, I sawe a doze open in heuē. Which was a signification to me, that God myndeb to open certayne hygh myfterpes of the scripture, and hydden secretes concernynge hys kyngedome or churche vnto me hys symple seruaunt.

Apoc.1. John.13. Psa.120 1.Thes.2 Eccl.43 Ezech.1. Actu.14 Luc.24.

2 And

Ezech.3. Psal.28. Elap.18. John.6. Mat.6 Hier.31.

2 And the fyrste thynge that allertap-
ned me of the same from thence, was a
mygthy greate voyce as it had bene the
stoute noyse of a trompe, or the vehemēte
blaste of an horne. The whiche voyce
thoughe it were fearefull vnto my flesshe
(as commonlye the commaundement of
God is) yet was it solacyous vnto my
spryte, for so muche as it samplyerly tal-
ked with me, and sayed these wor-
des

Ephes.5. Col.3 Phil.3 Galat.5. 1.Cor.12 Apoca.1.

3 Come thou vp hyther. Suspende thy-
ne owne wyll, wytte, studye, practyse,
and iudgemente. Condempne that thou
hast of nature. Lyfte vp thy selfe aboue
thy selfe, ascende in soule by the spyryte
and power of God, and I wyll shewe
vnto the thynges wounderfull, and such
as muste withoute fayle be fulfylled in
euery poynt here after by the vnuaryа-
ble ordinaunce of God.

4 And as it had bene in a thoughte, I
was sodenly by the Lordes power taken
vp. I was in the spryte in dede, secluded
from all carnall ymagynacyons.

Roma.8. 2.Cor.12 Psa.44,

5 And anone I was ware of a bewty-
full seate prepared in heauen, whiche mo
ued me to consyder that before the consti-
tucyon

tupon of the worlde almyghtye God had appoynted by hys spryte to rayne in hys faythfull church. ffor I sawe that one sate vpon that seate, as vpon ỹ bewtyfull throne of hys glory. No where els reygneth God but amonge hys chosen people. He dwelleth not in tẽples made by hand, he resteth not in houses of mãnes preparaciõ. Is the kyngdome of god anye where els then within man? Hath God anye tẽple that he more fauoureth then manues faythfull harte?

Sapi. 9
Ephes. 1
John. 14
Psal. 77
Actu. 7
2. Reg. 7
Luce. 7
1. Cor. 6.

6 And he that gloryously sate vpon that comelye seate, was lyke by all symplytude to a Jasper stone, and resembled also a precyous stone called a sardyne. Betokenynge that hys raygne is durable and stronge, his power eyrne and inuarpable, hys glorye clere and precyous, and that he hym selfe is as the reede Jasper bewtyfull and ouerpent, and as the grene sardyne, freshe, fayre, and neuer fading, that man should euer be desyrous of hym. Whose wyll to consyder is oure felycyte, and whose pleasure to folow is our perfyghtnesse.

Esay. 54
Ezec. 28
Dan. 7
Psa. 44
Dan. 4.
Abacuc. 3

7 And there was a fayre rayne bowe aboute that glorious seate, in syghte lyke

Psal. 16.
Sap. 15

Luce.6. lyke a smaragde or an amaralde stone.
Therain Whiche signifieth hys perpetuall coue-
bowe is naunt of peace and loue to all them that
the coue hath fayth, which are so deare vnto him
naunt. as is the apple of hys owne eye, or as ꝑ
Zacha.2 thynge whiche he despreth most. And no
Prou. 8. lesse precious the sayde couenaunt is, thē
1.Reg. 3. the freshe ameralde with hys amorous
Ezec. 28 hewe and bewtyfull shewe of loue, that
John. 16 we shuld the rather couete it. ff or nothig
2.Cor. 13 is more anydyousl ye to be despred, then
Phil. 4. is the swete peace of God.

§ And about that excedynge fayre seate
the.xxiiij or empyre of the Lorde, were xxiiij. other
seates meane seates appoynted, which put me
are ver- anone in remembraunce of charyte, pa-
tues. cyence, stedefastnesse, loue, Jope, peace,
Galat.5 temperaunce, Justyce, knoweledge of
Apoc.11. God, meknesse, & other frutes of fayth
with innumerable gyftes of the holye
ghost, wherein the seruauntes of GOD
hath afore tyme and styll doth contynu-
Apoc.5 allye reste.
Mat.19. 9 ff or vpon those seates were. xxiiij el-
Hebre. 11 ders, or notable auncyent men syttynge.
Eccl.45 Which semeth vnto me to be Abell, and
Ephes.4 Noe, Abraham and David, Moises and
Mat.19 Helyas, Joseph and Johan Baptiste, the

Pro-

Prophetes and Apostles, the Preachers and Martyrs, wyth suche other lyke. To whom Christe promysed in the regeneracyon to syt with hym vpon .xij. seates, iudgynge the .xij. tribes of Israel. These set nombres in the scryptures of xxiiij. or of .xij. and such lyke, notheth certainthe in the promes of God towardes them which are in them selues wythout nombre.

Nōbres in ỹ scriptures. Danie. 7 Apoc. 7.

10 And the foresayed elders or men of type dyscrecyon, were clothed in whyte rayment or aparell of innocencye accordynge to the commaundemēt of the holye ghost. For their workes were pure and cleane before God, rysynge onlye of fayth, and were neuer defyled wyth the fylthy tradicyons of men.

11 They had also vpon theyr heades as myghtie rulers, & gouernours, crounes of fyne gold, in token that they had here the gouernaunce in his worde, and shall here after be partakers with Christe in his heauenlye kingdome and glorye.

Hebre. 12 Apoc. 14.

What are ment by the crounes.

12 Great is the mayestie of the trone of God, and the power muche. For from his heauenlye seate into the vnpuersall worlde proceded lyghteninges, and thō-

Ezech. 1. Psal. 96 Apoc. 16. Zacha. 6

Actu. 2. John.16. Psal 118 Rom.16. John. 6. Esaie. 2. Johel. 2.

dcrpnges, and voices, which are the ma nifolde and diuerse respectes of his wor de. ffor a fearfull lyghteninge it is whē it rebuketh, throweth doune, and condē neth the synner. It is a terrible thonde ringe, when it feareth, threteneth, and cō maundeth thinges contrarye to the fle shē. And it is a solacyous voyce agayne when it raiseth, releueth, and quickeneth the desolate conscience wyth comfortable promyses. And full is all the scripture of these, which commeth from Syon, & the swete worde of God whiche cōmeth from Hierusalem.

Cantic. 8 Esaie. 11. Zacha. 4 Zacha. 3 Apocal. 5 Johan. 15

12 And there were. vij. lampes of fa mynge fyre burninge before the sayed trone of God, whiche are the. vij. spiri tes of God, or the vniuersall gyftes of ỹ holye ghost, prefigured in the scriptures by the. vij. lightes of one candelstycke, ỹ vij. eies of one stone, and by vij. hornes & eyes also of the lambe. These shewe lyght euermore before Goddes sight. The churche without them in no wyse can be the trone of God.

Ezec. 47. Apoca. 1. John. 14

14 And before the sayed seate, there was as it had bene a sea of glasse, a plentifull vnderstanding of ỹ verite, fyrst geuen

vnto

vnto Christ by the father, & then vnto ye churche or congregatiō by the spirite of Christ. And this sea was lyke vnto a christall clere, bewtiful & pure, without any corruption of humaine fantasies. Psalm.ii Malac.3

15 In the middes of that heauenly seate, and in the circuite of the same, were.iiii. beastes seane, of diuerse nature & shape not signifyenge the.iiii. greater Prophetes, nor yet the.iiii. Euangelistes (as no small nōbre of doctours hath fantasied) but rather the vnyuersall nombre of all faythfull beleuers, & earnest setters forth of the verye in the.iiii. quarters of the whole worlde. And thys maye be gathered by ye noise of their winges in Ezechiel by their crienge of sanctus, sanctus sanctus, & by their shewinge of the mysteries of ye opened seales of ye boke, as hereafter foloweth. By whō are to be vnderstāde ye sincere openinges of Goddes worde, & the cōtinual praising of his glorious name. These beastes are in ye middes of ye seate or cōgregaciō of god, whē they teach them & exhort thē to persist in the trueth. They are also in ye circuite of the same, when they dyligently labour to defende them from the doctryne of Mala.3. Ezechi.1. Joannes Iacōthor pe. Albertus & alij Ezech.10 Danie.3 Ezechi.1 Esaie.6. Apocal.5 Franciscus Lambertus. Georgius Aemilius 1.Petr.5 Ezechi.5 1.Tim.4

deupls, and errours of hypocrites.

Eze.1.10 John.15. Math.13 Luce.8. John. 8. Hapme 1.Cor.2. John. 6. John.16

16 These beastes were ful of faire eyes before and behinde. Whiche is a clere knowledge in the mysteries of Goddes worde. The syncere fauorers of Goddes heauenlye trueth doth se many wōderfull thinges, and knowe manye secrete maruels, not onlye cōcerninge matters past, but also of iudgemētes to come. So manye eyes haue they, as they haue perceiued veritees. ffor they ones made spiritual by faith, discerne al thinges. They are taught of God. And the holy ghoste doth leade thē into al trueth.

The Text.

1 And the fyrst beast was like a Lyō. 2 The secōde beast like a Calfe, 3 and the thirde beast had a face lyke a man, 4 and the fourth beast was like a flienge Egle. 5 And the foure beastes had eche one of them fyre wynges. 6 And rounde about wythout and wythin they were full of eyes. 7 And

they

they had no rest neyther day nor nyghte, sayenge: Holye, holye, holye is the Lorde God almyghtye, whiche was, and is, and is to come. 8 And when those beastes gaue glory, and honoure, and thākes to hym that sate on the seate, whiche lyueth for euer and euer. 9 The .xxiiii. elders fell doune before hym that sate on the trone, and worshypped hym that lyueth for euer, 10 and caste theyr crounes before the trone, saiynge. 11 Thou arte worthye Lord to receyue glorye and honoure and power. 12 For thou haste created all thynges, and for thy wylles sake they are & were created.

The Paraphrase.

1 These .iiii. beastes hath .iiii. diuerse exte-

Ambrosi rpoure simplytudes, whiche are not els
us Aus- but the outwarde tokens, testymonyes,
bertus. and sygnes of fayth, or the fruteful wor-
Roma.3. kes therof onelye proceedynge. ffor fayth
Galat.5. is neuer without her wholsome frutes.
Prou.30 The fyrst beast was in symplytude lyke
Pro.28. vnto a lyon, stronge and myghtye in
Col.3 power. And that are they whiche hath
Roma.5 laped aspde the olde man of synne wyth
2.Cor.3. hys feble faynt workes, and conuerted
Apoc.5, them selues into the ghostlye ymage of
Christe, whiche is the myghtye stronge
lyon of the trybe of Juda, for that they
myght haue the victory ouer synne.

Esay.11. 2 The seconde beast was fashioned like
Exo.29. vnto a calfe, muche vsed in the olde lawe
Galat.5 to be offered vp in sacrifyce. And suche
Col.3 · are they, whiche forsakynge them selues
Roma.6 and mortifyinge the corrupte lustes of
Rom 12. theyr flesshe, doth walke in a newe & hu-
2.Tim 3 sten lyfe, and offer vp them selues vnto
God as a lyuynge sacrifyce, readye to
suffre all kynges of persecucyon & deathe
Eccle.8. for hys names sake.

Hebre.12 3 The thyrde beaste had a face in fauer
Roma.8 lyke a man, hauynge reason, wytte, and
1.Cor.2. discrecyon. And those are they whyche
2.Co.10 through polycye of faythe and prouden-

ce in

ce in the ſpꝛyte, ſo wyſelye and diſcretelye ordꝛe them ſelues in that they go about, that nothynge that is agaynſte the glorꝛy of God, but all thynges worketh forꝛ the beſt in them.

4 The fourthe beaſte was lyke vnto a flynge egle, whiche buyldeth her neſte verye hyghe in the harde rocke ſtone. Whiche are thoſe godlye perſones that lyuynge here in thys mortall bodye, by the counſell of the holye ghoſt haue their conuerſacyon in heauē. They ſeke forꝛ thoſe thynges whiche are aboue, where as Chriſte is ſyttynge on the ryghte hande of God. In whom onlye as in the ſure rocke they buylde all theyꝛ whole hope and truſte. By theſe. iiij. ſimplytudes is the true congregacyon of God knowne from ỹ papyſtycall ſinagoge & counterfaict churche of Sathan glorifyeng her ſelf in vaine glorꝛy, pōpe, cruelte, rape, ſimonie, lyes, hatred, ſectes, murther, ydolatry, ſedicion, & tyꝛannye, wt other frutes of the fleſhe, whoſe God is theyꝛ belye, & theyꝛ ende dānacīō. And though theſe. iiij. ſimplitudes be diuerſe, yet do they reſpect one cōgregacīō after Ezech which euer more applieth al. iiij. vnto one beaſt. And euery

Job. 9.
Hier. 49
Roma. 6
Phil. 3.
Col. 3
Hebꝛ. 10.
1. Coꝛ. 10

Anſbertus and Haymo Apoca. 2
Apoc. 18
Galat. 5
Phil. 3

Ambrosi us Aug. bertus. Roma.3. Galat.5. Prou.30 Pro.28. Col.3 Roma.5 2.Cor.3. Apoc.5,

ryoure simplytudes, whiche are not els but the outwarde tokens, testymonyes, And sygnes of fayth, or the fruteful wor-kes therof onelye procedynge. ffor fayth is neuer without her wholsome frutes. The fyrst beast was in symplytude lyke vnto a lyon, stronge and myghtye in power. And that are they whiche hath laped aspde the olde man of synne wyth hys feble faynt workes, and conuerted them selues into the ghostlye ymage of Christe, whiche is the myghtye stronge lyon of the trybe of Juda, for that they myght haue the victory ouer synne.

Esay.11. Exo.29. Galat.5 Col.3 Roma.6 Rom 12. 2.Tim 3 Eccle.8. Hebre.12 Roma.8 1.Cor.2. 2.Co.10

2 The seconde beast was fashioned like vnto a calfe, muche vsed in the olde lawe to be offered vp in sacrifyce. And suche are they, whiche forsakynge them selues and mortifyinge the corrupte lustes of theyr flesche, doth walke in a newe & hu-sten lyke, and offer vp them selues vnto God as a lyuynge sacrifyce, readye to suffre all kynges of persecucyon & deathe for hys names sake.

3 The thyrde beaste had a face in fauer lyke a man, hauynge reason, wytte, and discrecyon. And those are they whyche through pollycye of faythe and prudence in

ce in the ſpꝛpte, ſo wyſelye and diſcretelye
oꝛdꝛe them ſelues in that they go about,
that nothynge that is agaynſte the glo-
ꝛy of God, but all thynges woꝛketh foꝛ
the beſt in them.

4 The fourthe beaſte was lyke vnto a Job.9.
flyinge egle, whiche buyldeth her neſte Hier. 49
verye hyghe in the harde rocke ſtone. Roma.6
Whiche are thoſe godlye perſones that Phil.3.
lyuynge here in thys moꝛtall bodye, by Col.3
the counſell of the holye ghoſt haue their Hebꝛ.10.
conuerſacyon in heauē. They ſeke foꝛ tho 1.Coꝛ.10
ſe thynges whiche are aboue, where as
Chriſte is ſyttynge on the ꝛyghte hande
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rocke they buylde all theyꝛ whole hope
and truſte. By theſe. iiij. ſimplytudes is Anſber-
the true congregacyon of God knowne tus and
from ỹ papyned ſinagoge & counterfaict Haymo
churche of Sathan glozyfyeng her ſelf in Apoca.2
vaine glozy, pōpe, cruelte, rape, ſimonie, Apoc.18
lyes, hatred, ſectes, murther, ydolatry, ſe Galat. 5
dicion, & tyꝛanny e, ẇ other frutes of the Phil.3
fleſhe, whoſe God is theyꝛ belye, & theyꝛ
ende dāpnaciō. And though theſe. iiij. ſimp
litudes be diuerſe, yet do they reſpect one
cōgregaciō after Ezech which euer moꝛe
applieth al. iiij. vnto one beaſt. And euery

one of the sayde .iiij. beastes had .vi. wyn
Cabert9 ges about hym.
Ezech.1 5 The wynges wherebye goddes peo-
Ezech 10 ple are rapsed vp vnto hym, is sayth, ho-
Esay.6 pe, charyte, Justice, mercye, and verye,
Esai. 40 with suche other vertues as euermore
Hebr.11 accompanyeth them. By these are they
Gal.5. lyfted vp vnto heauenly thynges. By
these auoyde they the common myscheues of the worlde. By these obtayne they
Ephes.1. a plentuous quyetnesse in God, abyding
John.15. theyr sauer and redemer Jesus Christe.
Roma.2 And where as in Ezechiel the sayd wyn-
Tit.2 ges appearyng but .iiij. are here found .vi.
Ezech 10 we maye gather this. That the Gospell
now publyshed, the gyftes of the holye
ghost are more high, plentyfull, and opē
vnder Christe, then afore tyme vnder
Moyses.

Roma.5 6 Rounde aboute them wythoute and
John .1 within the sayde beastes were full of ey-
Ezec. 10. es. The seruauntes of the Lord hath god
Psa. 44 lye wysdome and knoweledge euerye
1. Cor.2 where. Inwardly to consyder heauenlye
Apoc. 21 thinges durable, sure, and perfyght, and
3. Reg .3. neuer to perysshe. Outewardely agayne
Eccles.1 to iudge earthlye thinges corruptyble, wretched, & vayne, & shortly to be ended.

7 Mey-

7 Neyther daye nor nyght coulde the sayde beastes cease from the prayse of theyr Lorde God, saynge: Holye, holye, holye. Or blessed art thou almyghty father, blessed arte thou almyghtye sonne, blessed art thou almighty holye ghoste, iij. distincte persons in trynyte, & in substaunce one Lorde God almighty, which was wythoute begynnynge, and is of hym selfe onelye, and shall be for euer, & euer, euerlastynge. And what is this els but that the ryghteous feruentlye prayinge, geueth contynuall thankes vnto God reioysynge amonge them selues in Psalmes, in hymnes, and in spyrytuall songes, praysyng hym euermore in their hertes.

Psal. 33
Esaye. 6
Athanasius, Augustin9.
Fulgencyus.
Apoc. 1
Esa. 44
Primasi us.
Apher.
Col. 3

8 And when those .iiij. beastes, or fayth full, feruent, syncere, and pure beleuers here beleuyng in the fleshe, gaue glorye, honoure, and thankes, frō the. iiij. quarters of the earthe, in professynge the verye, in teachynge it vnto other, and in liuynge accordynge to the same. And that vnto hym whiche sate on the seate, which is God almyghty reygnynge ouer that congregacyon, whiche lyueth for euer & euer & hath of hys kyngdome none end.

Robert9 Tuicien sis.
Esay. 11
Psal. 98
Esay. 6
Exod. 15
Luc. 1

9 Anone stepped forth the .xxiiij. elders, of the whole, perfaict, and vniuerlall nō-
Apoc. 5. bre of them which hath rested in ỹ lorde,
Albertꝰ and they with all mekenesse fell doune
magnus before him which sate on ỹ trone. They submitted thē selues vnto hym, acknow-legyng hym for theyr only Lorde. They worshypped hym also with dewe reue-rence, and gaue hyghe thankes vnto hym, as vnto theyr eternall Iupynge
Psal. 28. God.
Esai. 27
3. Esdr. 9 10 Yea, fynallye they threwe doune
Psal. 113 theyr crounes before the trone of hys
Hebr. 4 eternall mayestie. They confessed theyr
Gregorius magnus. owne good workes, merytes and deser-vynges to be nothynge at all. But theyr
1. Cor. 1 whole helth, wysdome, knowledge, ver-
Tit. 3 tue, holynesse, ryghtuousnesse, and redēp-cyon to be onelye of hys liberal gyft and vndeserued goodnesse.

11 And as men most hyghlye reioysing they cryed vnto hym, sayng thus: Yt is thou (O Lord God, and moste mygh-tye
Psal. 85 creatour) that is alone worthye to receyue
2. Mac. 1 all glorye, all honoure, and all thankes
Roma. 11 for that hath bene wrought, in heauen,
Heb. 13 and in earthe, and none other els but thou.

12 For thou hast alone by the vnsercheable wysdome created all thynges, and brought them forth out of nothyng. And for the only pleasure of thy wyl they are now at thys present tyme in substaunce and fashyon, and were created of the at the begynnynge, not only to be at thy cõmaundement, but also to be euer more thankefull vnto the, and to laude the and prayse the for euer.

Jude.9 Psa.103 Gen.1.2. Hest.13 Eccle.3 Joan.1 Ephes.1.

The fyfte Chapter.

The Texte.

1 And I sawe in the right hand of hym that sate on the trone, a boke 2 wrytten wythin, and on the backeside, 3 sealed with seuen seales, 4 & I sawe a strong angell preachyng w a loud voyce. 5 Who is worthy to open the boke, & loose the seales therof? 6 And no manne in heauen nor in earth, neither vnder ỹ earth

was

was able to open the boke, neyther to loke theron. 7 And I wepte muche, because no man was founde worthye to open and to reade the boke, neyther to loke theron. 8 And one of the elders sayde vnto me: Wepe not. 6 Beholde, the lyon which is of the trybe of Iuda, 10 the rote of Dauid, hath obtayneth to open the boke, and to loose the seuẽ seales thereof. 11 And I beheelde, and lo, in the myddes of the seate, and of the .iiij. beastes, and in the myddes of the elders, 12 stode a lambe as though he had bene kylled, 13 whiche had seuen hornes, 14 and seuen eyes, whiche are the seuen spyrytes of God, sent vnto all the worlde. 15 And he came

came and toke the boke out of ỹ ryght hande of him that sate vpon the seate.

The Paraphrase.

I

After the forsayde vysion I sawe (sayeth sayncte Johan) in the right hande, or mighty power & will, of hym that sate on the trone wyth maiestie, a wounderfull boke, in the whyche both man and aungell were desyrous to loke. This boke is Goddes heauenly ordinaunce, containynge not only all, that hath bene created of God vysible & invisible, but also the vniuersall contentes of the holy scripture. This boke hath the mercifull Lorde prouided, that men should knowe him, partly by his creaturs, partly by his scripturs. This boke he hath in his right hande. For heauen he measureth wyth hys spanne, and the whole worlde he comprehendeth vnder his thre fyngers. In hys hande or power is the vniuersall earth, both hylles and vallepes. At his only will and pleasure is the sincere vnderstanding of the scrip-

Apoca. 4
1 Petr. 5
Esaie. 6.
1. Petr. 1.
Exod. 32
Esaie. 8.
Col. 1.
Apoc. 10

Roma. 1.
Psal. 117
Esa. 48.
Esa. 40.
Psal. 49
Job. 32.

scripturs, & true interpretacio of ꝑ same.

Psal. 118 2 This boke is writen within & without. The worlde containeth creatures visible and invisible, powers open and hidden, that men in them shoulde reade
Colosse. 1 and understande that there is a lyuinge
Roma. 1. God, and that they should acknowledge
Mat. 16. hym and worshippe hym as the Lorde
Psal. 99 and creator of all. The holye scripture
2. Tim. 3 hath her figure and historie, her misterye and verite, her parable and playne
Luce. 8. doctryne, her night and daye, her letter
Rom. 13. and sence, her voice & worde, her flesshe
Ioan. 6. & spirite, her shaddow, and cleare lyght,
Gala. 4. her death and lyfe, her lawe and gospel,
Ioann. 1. her Moyses and Christ to bring al men also vnto the knowledge of God.

3 But that boke is surelye sealed with
Esa. 24. seuen stronge seales from the fleshelye
1. Cor. 2. understandynge of man, not hauynge
Roma. 8 the spirite of Christ, that he can neyther
1. Cor. 1. vse the creatures of God a ryght, nor yet
Ioannes Bacon-thorpe. perceyue the scripturs according to their
Nicolas Kiranus Albertus true meaninge. Much hath ꝑ doctours fantasshed of these seuen claspes or spearinges of this boke without the auctorite of Goddes worde, callyng them all maner of obscurytes and darkenesses.

Where

Where as in very dede they are not els but the stronge and vnuariable decre, or set diffinicion of God, before the constitucion of the world, that none should be able to reade rightely therin, nor knowe the iuste meanynge therof wythout the spyryte of hys sonne, and vnlesse it be mekely asked in fayth. And this one decre of God, so oft locketh vp these heauenly secretes from man, as it fyndeth hym carnall, couetous, wylfull, blynde, malycyouse, proude and falle, wyth suche other lyke. The nombre of seuen doeth onlye respecte the openyng of the seales in all ages. For in euerye age hath God opened in trueth vnto some Godlye men by hys spyryte, wyth Abel and Enoch, wyth Noe and Sem, wyth Abraham and Job, wyth Moses and Samuel, with Dauid and Helias, wyth Hieremye and Daniel, with John Baptyst and Peter.

Psal. 118
Proue. 8
Math. 11
Roma. 8
Jacob. 1.
Luce. 10.
Math. 13
Sapie. 1.

Joachim Abbas.
Gene. 4.
Gene. 12
1. Reg. 16
Luc. 3.
Mala. 2.
1. Cori. 9
Actu. 4.

4 And I sawe (sayth S. John) a strong angel, which betokeneth euery faythfull mynister of Goddes worde, couetynge all men to be taught of God, and sendynge them only vnto Christ, for they are the angels of the Lorde of hostes.

Mala. 2.
Math. 5.
Luce. 6.

Which

Which angel cryed with a loude voyce, with an earnest zele of the glory of God and with a feruent desyre of his nepghbours helthe.

Psal. 13. 5 Who is worthye to open this boke,
Psal. 68. and to vndo the claspes therof? As
Mat. 15. though he shoulde saye, None but he
Joan. 9. alone. Seke hym therfore that he maye
2. Cor. 3. open it vnto you, els are ye lyke alwaies
Hiere. 10. to be blinde, folish and vnlearned lyars before the Lorde, seme ye neuer so wyse, eloquent and well learned in the syghte of men.

6 And in dede no man was founde
2. Esd. 4. able to do it, neyther in heauen, nor in
Gene. 11. earth, nor vnder the earth, yet was there
Esai. 14. a dyligent searche made, & many did at-
2. Pet. 2. tempte it. The angels that by apostasye
Act. 17. fell from God, when they were in hea-
Johan. 2. uen wrought maistries about it. And in
Actu. 4. the earth here, the phylosophers amõge
2. Pet. 2. the Gentyles, the religyouse fathers amonge the Jewes, the Pharises & Scribes, the lawyers and priestes, & amonge the Christiãs, the false apostles and anti christes, the sophisters and papistes, the sectes, and scole doctours wyth all the worldly wyse hath craftelye compassed

the

the thyng. Yea the messengers of Sathã (whose damnatyon is certayne) subtil to perswade and fraudelentlye to decepue the innocent soules, haue also done theyr parte. But what hath folowed? After theyr vayne interpryse, they haue bene so astonyed at the mayeste or spyghte of the boke, that neyther were they able to open it, nor yet to loke therevpõ. So high were the mysteryes thereof, so vnsercheable the iudgementes, and so inuestigable the wayes therevnto.

1. Joã. 4. Roma. 3 Psal. 36 Hier. 23. Esa. 29. Prou. 25 1. Cor. 1 Col. 4. Rom. 11. Sap. 9

7 And I fell in sore weppynge (sayeth Sayncte John) muche doloure was it to my herte to se that none was found worthy, no creature able, neyther angell nor man, good spryte, nor deuil, to open, and to reade the boke, whiche is clerelye to know the wil of GOD therein, nor yet ones to loke therevpon, that is syncerelye to percepue the last verite contained therin. No create vnderstandynge coulde attayne vnto it. All were ignoraunte, all darke, all blynde.

Mat. 5 Esay. 63 Apo. 19. Eccle. 8. Joan. 14 Mse. 4. Sap. 9 Esay. 56

8 And as I was thus mournynge one of the elders, euen Jacob by name, conforted me with hys prophecye of Juda, Esaye, Micheas, and Esdras, hearinge

Gen. 49 Esay. 31. Miche. 5 3. Esdr. 3.

wytnesse to the same.

9 These with other assertayned me, that he was the lyon of the trybe of Juda, whiche shulde ouercome the worlde, and haue the victorye ouer death, and helle, for in dede they with Abraham sawe it a farre of, and muche reioyced. He is the stronge and inuincible lyon that subdued the prynce of thys worlde, toke from hym the praye, and hath deuyded the spoyle.

Ose. 13
Joan. 8
Hebre. 11
Joan. 12
Luce 11
Esay. 11
Apoc. 22

10 He is the verye rote of Dauid, the grounde and origynall cause of al godly promyses made vnto hym of delyuerraunce, victory, and raygne, and alone in hym are they fulfylled. Only hath he obtayned by hys death, resurrection, ascension, to make open the hydden mysterves of thys boke, or whole ordynaunce of God, and to loose the seuen seales therof, or to take awaye the vnyuersall impedymentes wherby the sayde boke coulde in no case be seane, as is carnalyte, ignoraunce, darkenesse, blyndenesse, wylfulnesse, couetousnesse, malyce, hypocrysye, lyes, with suche lyke. So was it afore speared by the decre of God, that none coulde reade in it tyll

Luc. i
Col. 2
Mat. 28.
Mar. 16
Luc. 24.
2. Cor. 3.
John 12.
Ephes. 5
1 Tim. 4
Ezec. 36
Joyel. 2.

e remoued the vntowardnesse frō theyr
ertes.

11 All this I beheld (sayeth Sayncte Esay.12.
Johan) and as I loked forther, I sawe Psal.21
hat in the myddes of the seate (whiche Apoc. 4
s the vnyuersall congregacyon of God) 1 Cor 4.
nd of the foure beastes (whiche are the Psa.106
onstaunt mynisters of hys worde) and Eccl.8
lso in the myddes of the auncyent el- Esay. 53
ers (whiche hath bene the sincere wyt- Hier.11
esses of hys verytie sens the begyn- Esay. 53
yng). Joan.1

12 There stode a sayre, meke, and moste Exod. 12
nocent lambe, as thoughe he had bene Esay. 16
welye slayne. I knewe that Christ was
hys lambe, for he was wounded for our
ffences, and toke awaye the synnes of
e worlde. He was that meke lambe pre-
ygured in the lawe whom the faythfull
athers so earnestlye desyred. He was ỳ Actu.8
gentle lambe that was caryed awaye to 1. Joā 2.
e slayn, and that opened not hys mouth 1. Tim. 2
before the shearer. Thys lambe standeth Hebr.9
ye euermore for vs before God, as oure Mat.23.
welye medyatoure, aduocate, peace ma- Dani. 7
er, sauer, helper, counsellour, defender Psal.74
nd teacher.

13 Thys lambe had seuen hornes, which betokeneth hys strounge and inkpnyte power, vertu, victorye, kyngdome, glorye bounteousnesse, and maiestie, with suche lyke, and in the whole his vnyuersall regyne.

14 He had also seuen eyes, which are all the powers, graces, and fruytes of the holye ghost, called here the seuen spryte of God, ffor so muche as they are the singular gyftes of hym which is hys essencyall spryte. And thē he hath sent by hys Apostles, and other godlye preachers into the seuen clymates of the earthe or vniuersall worlde, the people with them to be replenyshed. These are wysdome vnderstandyng, counsel, strenght, knowledge, pyte, and the feare of God. These are also loue, iope, peace, pacience, gentlenesse, goodnesse, faythe, mekenesse, longe sufferynge, clennesse and temperaunce, with dyuersyte of tonges, interpretacyon, prophecye, cures, healynges, myracles, and iudgement of spryte.

15 And the sayde lambe came forthe as one through mekenesse, haunynge victory ouer synne, death and helle, and he reuerently

Zacha. 3
Elay. 11
Apoca. 1.
1. Cor. 12
Mar. 16
Ephes. 4
Mat. 28
Elay. 11
Apo. 22.
Galat. 5
Ephes. 5
1. Cor. 12.
1. Joā. 4.
Phil. 2
Mat. 11.
Luc. 10
Esa. 6.

rently toke the saide boke from the right hande of hym that sat vpon the trone. Which made me anone to consider that the heauenlye father had geuen vp vnto him the whole administracion of his spiritual kingdome, with all auctorite and power in heauen and earth, to open or to speare, to chose or to reiect, to take or to refuse, to saue or to lose, to rewarde or to damne. ffor he it was that first opened the vnderstandynge of men, that they myght perceiue the scriptures. He it was that sent the holye spirite of God to deduce them into all verytie, and gaue them grace to instructe all peoples. He it is also that shall thorowe them into euerlastinge fyre, with the deuil and his angels that resiste the same.

Apoc. 5. Math. 11. Joan. 5. Mat. 28. Joan. 17 Philip. 2 Matt. 25 Luc. 24. Joan. 14 Joan. 16 Actu. 2. Mat. 25 Hebr. 10.

The Text.

1 And whan he had taken the boke, the .iiij. beastes and the .xxiiij. elders, 2 fell doune before the lãbe, hauyng harpes, 3 and golden vialles full

of odours (which are ỹ prayers of the sayncte) 4 & they sange a newe songe sayinge, 5 Thou art worthye to take ỹ boke, 6 and to open the seales thereof. 7 For thou wert kylled, 8 and hast redemed vs by thy bloud, oute of all kynredes and tonges, & people, & nacions, 9 and hast made vs vnto oure God, kynges and prestes, 10 & we shall reygne on the earth.

The Paraphrase.

Joan. 5. Luce. 10. Hebr. 11. Sapi. 5. Joan. 8. Ephe. 11. Joan. 8. Hebr. 11.

1 And when he had receyued the saied boke of the hande of God, with ful auctorite and power, the .iiij. beastes, or the presente protestours of the verite, here ypurpge in the worlde, and the .xxiiij. elders or auncient wytnesses of the same, departed cleane from thys worlde, as were the olde fathers, the patryarkes, Prophetes and Apostles, mekelye submytted them selues before the lambe, muche

muche reioysinge in his triumphant vic
torye for them. Act.3.

2 They fell doune before him, they prai- Apoc.22
sed him, they worshipped him, they gaue Act.3.
thankes and recognysed hym for theyr Apoc.22
mercifull Lorde & sauer, hauing in theyr
handes harmonyouse harpes, whyche
there represented the melodye of theyr Apoc.15
faithfull soules, or the inwarde reioyce, ỹ Psal.150
they had in kayth of the eternall verye Esaie.66
of God. For that is the agreable con- Prou.23
corde and swete harmonye that he most Luce.10.
delyteth in. And as well had they har- 1.Cor.10.
pes that were lõge afore Christ, as had Esaie.53
they that folowed him, the effect of hys Johan.3.
death being equal to them bothe. So wel Johan.1.
reioysed Abraham, whiche se him a farre
of, as did John Baptiste, which shewed
hym present.

3 Eche one of them had also in hys
hande a golden vyalle full of swete o-
dours, which is a faithfull hert to God, Zach.14
ful of swete desyres and wholsome prai- Danie.9
ers whyle they liued here. And these ves- Psal.61.
sels of prayer, or hertes of the kaythfull Mayth.7
beleuers, couetynge mercye to them sel- Prou.17
ues and all other, were very precyous,
pleasaunt, and beautifull in the syghte

of the Lorde, whiche onlye despreth the
Psa. 140 herte.
Prou. 23 4 They sange also with their instrume
Apoc. 14 tes a newe songe of reioice recordynge
the great benefyt of God. They vttered
the glad tydinges of peace. They publy-
shed the Gospel of Christ. They tolde of
Mar. 16 his comminge. They declared him pre-
Aggei. 2 sent and paste. Thys songe was euer
Joan. 1. newe vnto flesche and bloude. It semed
Marc. 1. verye strange, yea and folysshe to ỹ chil-
1. Cor. 1. dren of this worlde, yet is it the power of
Roma. 1. God vnto saluacion for euerye one that
1. Cor. 5. beleueth. Now it is also for so muche as
Colo. 3. it nothing alloweth in our aged man of
Ephe. 4. synne, but alwaies calleth vpon renoua-
cyon in the spirite.

5 This was the cõclusion of that songe.
Thou alone swete Lorde (saied they) art
John. 17 found worthy to take the boke to receiue
Apoc. 3. power̄ and administration of the king-
Luce. 24 dome of God.
Esa. 42. 6 Thou onlye art able to open the sea-
John. 16. les therof, to take from vs all impedy-
Esai. 53. mentes of darkenesse, hypocrisie, lyes,
1. Cori. 25 ignorance, wilfulnesse, blindenesse and
synne, and to deduce vs into all Godlye
knowledge.

7 For thou wert not only despysed and wounded, but also most cruelye slayne for oure offences, wherby thou hast obtained pour perpetuall peace and attonement with God.

8 Thou hast clerelye redemed vs out of all spyrytuall bondage by the pyrce of thy bloud, and by the vertue of thy passion & death, thou hast gathered vs together into one kyngedome of God from all nacions of the worlde, and hast chosen vs out of all kynredes, languages, and peoples of ỹ vniuersal earth. Thou hast made vs also partakers w̄ the in thy peculyar vnctyon, that we are now called Christianes.

9 Thou hast anointed vs kinges by the gyfte of true fayth, to haue victory ouer sinne, death, & the deuyl, and consecrate vs pryestes by the grace of thy holy spirite, to offer vp oure selues and vndefyled sacrifyce vnto our euerlasting God. So that we are nowe the chosen kynred, the kyngelye prestlhode, the holye generacion, the peculiar people, ỹ should manifest the workes of the, whiche hast called vs out of darkenesse into thy marueloule lyght.

1. Joh. 2
Titum. 2
1. Petr. 1.
Esai. 56.
Psa. 105
Johel. 3.

1. Pet. 2.
Psa. 44
Actu. 11.
Apoca. 1.
1. John. 5
Hebr. 9
Rom. 12.
Exod. 19
Deut. 17
Esai. 40
1. Petr. 2

Apoc.22 10 And by the benefyght of thy onlye
1.John.2 grace and goodnesse we shall reygne
1.Cor.15. prosperously on the earth, not here whe-
Psa. 141 re as is sorowe, care, penury, scarsenesse,
Apoc. 21 and death, but our porcion shal be in the
pleasaunt lande of the lyuynge, where
as is the peace, iope, tranquyllyte, con-
forte, and lyfe euerlastynge.

The Text.

1 And I beheelde, 2 and herde the voyce of manye angels aboute the trone, and aboute the beastes, and the elders. 3 And I herde thousande thousandes sayinge wyth a lowde voyce. 4 Worthy is the lambe that was killed, to receiue power, and ryches, & wisdome, & strẽgthe, & honoure, and glory, and blessynge. 5 And all creatures, which are in heauen, 6 & on ỹ earth, 7 & vnder ỹ earth, 8 & in the sea, & al that are in thẽ,

herde

herde I, sayenge. 9 Blessynge, honoure, glorye and power, be vnto hym that sytteth vpon the seate, 10 and vnto the lamb for euer more. 11 And the .iiij. beastes sayde, Amē. 12 And the .xxiiij. elders fell vpon their faces, 13 & worshypped hym that lyueth for euer more.

The Paraphrase.

1 ffurthermore saith sayncte John I sawe an infynite hoost of angels beholdinge the face of the heauenlye father.

2 I herde also the voice of a great nōbre of them about the trone of God, geuinge laude & praise vnto him, & about ỹ beastes & auncient elders. ffor they are not onlye ỹ immediate ministers of god, but also ỹ seruantes of those men which shall be the heyres of saluacion. Where shoulde they be els thā? but about them ỹ feare the Lorde? to se to them & perserue them in all theyr wayes, lyke as he hath geuen them in commaundement.

Danie. 7
Mat. 8.
Psa. 102
Luce. 2.
Hebre. 1.
Apoca. 5
Roma. 8
Tobie. 5.
Judic. 13.
Psal. 90
Danie. 7
Hebr. 12.

3 And

Plã. 103. Luce. 2. John. 20 Luce. 15. Danie. 3 Mat. 18. Elaie. 53 2. Cor. 15. John. 17. Apoca. 3 1. Tim. 6 Sapie. 3 Apoca. 1. Psal. 23. Mat. 28. Ephes. 1.

5 And the nombre of them was a thousande thousandes, or a nombre beyonde our estymacion. And they cryed wyth a loude voyce, signyfyenge theyr sorte no corporal noyse, for so muche as they are but spirites, but a vehement zele of most perfyght loue & reioyce for the glory of God, the victorye of Christe, the redemcion, delyueraunce, and helthy of man. It betokeneth also theyr exceding gladnesse in the openinge of the verite and conuersion of the sinner.

4 Worthye is the most meke lãbe (saied they) whyche was cruellye done vnto death, and by hys death ouercome the worlde, hell, death, and the deuyl, to take vpon him the tytle of all power, herytage, wysdome, strenghte, honoure, glory, and blessynge, and to be called of al creaturs most myghtye, most ryche, most wyse, most valeaunte, most worshypfull, most glorious, and most blessed, cõuenient names for the kynge ouer all. Yea fynally to haue the vnyuersal auctorite in heauen and in earth, to gouerne euer where, and all to be subiecte vnto hym.

5 I harde also (sayth sainct Johan) all the

the creatures that God euer created, as the angels in heauē, the sunne, the mone, the planetes, the starres, the firmament, the fyre, the water, the ayre.

6 And all that was vpon earth, as man beaste, foule, fysshe, mountaynes, valleyes, welspringes, floudes, wyndes, whethers, tymes, trees, herbes, frutes.

7 And all that was vnder or wythin the earthe, as rootes, wormes, serpētes, vermyne.

8 And all that was in the sea, or that moued in the waters, wyth all that are contayned in all these, eche one in hys kynde saynge.

9 The euerlastynge God, whiche sytteth vpon the eternall trone with power and mayeste, be euer more blessed, worshyppfull, glorpouse, and almyghtye.

10 And vnto the lambe (whiche is hys onelye sonne Jesus Christe) be blessyng, honoure, glorye, and power from hym foreuermore. And in thys all creatures desyreth no longer to be subdued vnto the vanyte of the wycked, nor yet to serue the same. But to be wholye delyuered from the bondage of corrupcyon, and in lyberte to serue the chyldren of God, to

Gene. 1.
Psal. 8
Psa. 148
Baruc. 3
Dan. 3
Gene. 1
Psa. 148
Deu. 14
Hest. 13
Esay. 6.
1. Tim. 1.
Apo. 14
1. Tim. 6
Apocs. 1
Roma. 8
2. Cor. 5.
Apoc. 21.

the

the glorye of hym that made them.

Hebre.1 11 To thys the.iiij. beastes or all the true
seruauntes of God here lyuinge answe-
red Amen, or so myght it be in effecte, as
ye haue desyred.

Psa.134 12 And the.xxiiij. elders, as the Patriar-
Nehe.8 kes, ỹ Prophetes, ỹ Apostles, with other
Hebre.11. that hath passed thys lyfe, fell doune flat
Ephes.2 vpō their faces, they submitted thē selues
Apoc.7. 13 They worshypped, lauded, & glory-
Apoc.4 fyed hym that lyueth for euer & euer, one
Mat.3 God in thre persones, ỹ father, ỹ sonne,
2.Joh.5. and the holy ghost. Thys sygnifyed the
Esay.65 angels & sainctes euermore to be iopouse
as anye thynge is done in the creatures
to the manyfest glorye of God.

The fyrst Chapter.

The Texte.

1 And I sawe when the lam-
be opened one of ỹ seles, 2 & I
heard one of ỹ. iiij. beastes say
as it were the noyse of thon-
der. 3 Come, & se. 4 And I sawe
and beholde, there was a
whyt

whyt horse, 5 and he that sate on hym had a bowe, 6 and a croune was geuen vnto him, 7 and he went forthe conquerynge, and for to ouercome.

The Paraphrase.

1

LOnsequentlye (sayth sayncte Johã) as I was beholdynge these wonders, I sawe that the lãbe (whiche is the sonne of God) opened the fyrste of the seuen seales, declarynge the fyrst mysterye of the boke. These openynges betokeneth not onelye the manyfestaciõ of Goddes truthe for the. vñ. ages of the worlde, but also for the. vij. seuerall times and after. vñ. dyuerse sortes from Christes death to the latter ende of the world. The fyrst seale was remoued, and the mysterye there vnder contayned made open, when the Apostles and Dyscyples of Christe habundauntlye replenyshed wyth the holye ghoste, dyd constauntlye preache the gospell ouer the vniuersall worlde.

Johñ. 8
Apoc. 15.
Luce. 4
Primasius.
Apher
Joachi
Abbas

Labert9
Actu. 2

2 And

2 And at the openynge of the layd ſeale
Mar.16. (ſayeth he) I hearde one of the beaſtes in
Pſal.18. ſhappe lyke a lyon, by whom are ſygny-
Apoc.4. fyed the ſtronge wytneſſes of Goddes
Ezech.1 verye, by conſtauncye of faythe reſem-
blyng Chryſt the verye lyon of the ſtock
of Juda, whoſe voyce was myghty and
Hier.1. ſtrong as it had bene the noyſe of a thō-
Gen.49. derynge, and vehementlye it ſayde vnto
Pſal.28 me.
Act.2 3 Come hyther and ſe, drawe nyghe and
John.1 be taught, beleue and thou ſhalte vnder-
Pſal.33. ſtande.
Zach.6. 4 And anone I ſawe euydentlye that
there was a whyte horſe, whiche ſygny-
fyeth

speth the Apostles & syrste dyscyples of Christe, for why the scryppture doth so call them. These horses were whyte, they were made pure, ryghteouse, and cleane by Jesus Christe, and bare him by their preachinge the world ouer. Such a whit horse to the glorye of God was Paule, whan he bare the name of Christe before the Gentiles, the kynges, and the chyldren of Israel. Zach. 10 Apocal. 1 Psal. 50 Rom. 10 Act. 9. Galat. 1.

5 He that sate vpon thys whyte horse (whyche was Christ hym selfe) had in hys hande a bowe, whiche sygured the hartes of the forsayd Apostles and dyscyples, out of whō he syercely sent forth the arowes of his worde into his chosen people. Their hartes were in his hande, forthat his veritees myght the more effectually passe forth, and the more surely lyght vpon his electes. ffor wythout hys spirite nothing could they do. Mat. 28. Actu. 15. Luce. 21. Amos. 9 Eccle. 10 Zach. 9. Psal. 44 Joan. 15.

6 ffrom God the father vnto him was geuen a croune of magnificēce, honour, worthynesse, and victorye, in his resurrection and ascension.

7 And when he had stomaketh them by the holye ghost, to shote forth his worde without feare, he went forwarde wyth them Phili. 2. Ephe. 4. Act. 2. Act. 5.

Joan.16. 1.Joan.5 them by his grace, conquering in them the power of this worlde, in processe of tyme by their doctrine so to overcome him & all his wicked armye. Were the antichristes never so madde, torment they never so sore, slee they never so fast, Christ Joan.16. will overcome them. Let them inhy- Mat.10. bite his trueth, and forbid his Gospel, Act.4 take, spoile, emprison, exile, murther, Act.5 hange, heade, drowne, & borne, yet will Actu.12. Christ have ỹ victory over them, though 1.Cor.15 it otherwise seme to the flesh helpe chyl- Sapie.5. dren of darkenesse. In many countrees, Joan.9. cyties, and townes, hath Gods worde Acto.5. be taught, where as it is now forbydde 1.Cor.2. under peyne of death. Is Christe ther- Galat.1. fore the weaker? which chose the weake Joan.15. to confounde the stronge? No truelye. Joan.8. It hath wrought in them whom he hath called, and rested in them whom he hath sought. So that the faythfull chyldren of Abraham and true Israelytes in no wyse can perysshe nor be taken from Christ.

The Text.

1 And when he opened the seconde seale, 2 I heard the seconde

second beast saye. 3 Come and se. 4 And there went out an other horse that was read. 5 And power was geuē to him that sate theron, 6 to take peace from earth, 7 and that they should kyll one another. 8 And there was geuen vnto hym a greate swearde.

The Paraphrase.

1 What the estate of the Christē church was principally after the Apostles tyme, it is vnder mysterye declared in the openynge of the seconde seale. For so sone as the sayd Apostles and fyrste Disciples of Christ were taken frō the worlde, yea and partlye in theyr tyme also, manye peruerse errours dyd springe and increase by crafty teachers and subtle seducers in dyuerse quarters. Some coupled the lawe with the Gospell, and circumcision with baptime, to bringe Christen liberte into bondage. Some sayd the generall resurrection was past, to subuerte the wayes

ffrancis. Lambertus. Luce. 21. 1. Joan. 2 Act. 10. 2 Pet. 2. Gala. 5. 2. Tim. 2 1. Joā. 4

2. Joā. 1. of the Lorde. Some denyed him to come
Gala. 4. in the flesshe. Some brought in ceremo-
1. Tim. 4 nyes and beggerlye shaddowes to poke
Jude. 1. vs with Jewyshe superstycyons. Some
Gene. 9. forbade mariage as an vncleane thyn-
ge, to bryng in all abhominacions and
fylthynesse. Some dyd inhybyte meates
sanctyfyed of God, vnder colour of ab-
stynēce to set vp hypocrysye. Some cal-
Hebion. led sainct Paule an Apostata, from the
Cerith9. law. Some taught the Gospel carnally,
Basili- denyeng Mathew & Johan, and fanta-
des er syed Gospels vpon theyr owne brayne
Eusebio. vnder the names of Peter, Andrewe,
Celary. Thomas, and Bartelmew, Mathias,
Gelasi9. Thadeus, and Barnabas. And of thys
Philast. sort in the Apostles tyme was Nycolas
Guido et of Antioche, Hermogenes, Hymeneus,
Lutzen- Philetus, Alexander, Elymas, Carpo-
burgus. cras, Cerinthus, Hebion, Helion, wyth
theyr adherynte. And after theyr tyme
Basilides. Valentinus, Heracleon, Cer-
don. Merciō, Apelles, Tacianus, Me-
nander. Montanus and other.

Apoca. 5 ¶ Jn signification of this, the lābe opened
Ephe. 5. thys second seale of the boke. He remo-
Eccle. 50 ued ones agayne the drake clowdes of
Petr. 13. ignorauice he replenished with his grace

and

and strengthned with his spyrite certē of the Grekes & Gentyles which beleued, to confute the errours & condempne the ipes of those falle teachers & decepuable antichriſtes. Of this nombre was Ignatius, Policarpus, Theophilus, Anthiochenus, Juſtinus Martyr Agrippa, Caſtorius, Ariſtides, Quadratus, Meltiō, Apollenaris, Theodorpon, Gyreneus, Appollonius, Melcpades, Rhodon, & diuerſe other. Theſe boldly cōfeſſed Chriſt they taught hys verpte, they put alyde the darkeneſſe, they mynyſtred ỹ lyght, they confounded the aduerſaryes bothe with tonge and penne.

2 And when the lābe had thus opened this ſeconde ſeale declarynge of the myſterye therof, I heard the ſecond beaſt (ſaith S. Johā) which was to my lyght a calfe, ſignifyeng thoſe miniſters whyche had worſhyped & wholye geuē vp thē ſelues as a ſacryfice for the preachynge of the ſame, ſayinge alſo vnto me.

3 Approch nygher, & loke, perceyue and take hede, marke & beare it awaye. 4 And ſodenly I ſawe that there went forth an other horſe al dyuerſe frō the fyrſt, for he was outwardlye read. This horſe reſem

Hiſto. ec. li. 3. ca 30
Euſebius Ceſariē.
Hieronimus.
Tritemius.
Hebre. 11.
Actu. 9.
Joan. 1
Joan. 15
Apoc. 4.
Exo. 29
Rom. 12
Johñ. 1
Pſal. 44
Zacha. 1
Actu. 20
Mat. 16

bleth the sayde falle teachers, borne and
1. Joan. 2 brought vp in flesshe & blonde taughte of
Joan. 16. the same. Suche went frō the Apostles &
Mat. 23. were not of thē, they cursed the true prea
Actu. 16 chers oute of theyr synagoges, they per-
Mat. 10 secuted them from citie to cytie, they accu
Joan. 16 sed them as the sturrers vp of sedicyon,
2. Pet. 2. they caused the rulers to imprison them,
2. Cor. 11. scourge thē, & slee thē, thynkyng thereby
Joan. 10 they dyd God hygh seruyce. They tur-
Actu. 20 ned the grace of God into beastlynesse &
brought in pēg sectes. These were those
false bretherne and deceptfull mayst ers
whō the scripture calleth straūgers, hyre
lynges, theues, scorners, and rauenynge
wolues not sparynge the flocke. These
Joan. 11 were those blond thurstye doctours and
Mat. 23. puffed vp prelates, which are partakers
Apoc. 18. with theyr fathers in the blond of the pro
Actu. 13. phetes, whose successyon for a tokē of the
2. tim. 4. same is clothed in read scarlet to thys
1. Titu. 1. daye. Suche a read horse was Barichu,
Act. 19. which resysted Paule and Barnabas at
Actu. 23 paphus. So was Alexander the coupper
smyth which dyd Paule muche dysplea-
sure. So was Demetrius whiche moued
sedycyon agaynst hym, so was Ananias
the hye prieste that cōmaunded hym to

be

be smytten, so was Tertullus the ora- Act.24
tour that accused hym to the debyte, so 2.Johñ.1
was Diotrephes that sought the preemp
ence, and reproued Johan.

5 And power was geuen to hym that
sate vpon thys horse. By the sufferaun- Ezec.25
ce of God to trye hys electes, the wycked Sapi.3
rulers and prynces of thys worlde per- 3.Re.22.
swaded, and set forwarde by these blou- Eusebiꝰ
dy beastes, hath exercysed al cruelte, fer- Cesariē.
tenesse, and tyrannye. Phil.4

6 To take frō the earth the swete peace Ephe.2
of God and christen vnite, which made Ephes.4
of the Jewes and gentyles one people, Rom.12
and knyt vs all together throughe fayth 1.Joan.2
and baptyme, as membres of one bodye Joan.18.
in Christ Jesu. Thys peace haue they bro Rom.13.
ken, thys vnyte of fayth haue they torne, 2.Pet.2.
thys cote of Christ without seme haue
these soudyours deuyded, and abusyng
the powre (which is the hygh ordynaun-
ce of God) they haue maynteyned the
manyfolde sectes of dyuysyon.

7 Of whom one hath kylled an other, Josephꝰ
as in the destruccyon of Hierusalem the Platina
vnchrysten gentyle slewe the vnfaythful Baptistꝰ
Jewe. And now in the churche of Anti- Panecꝰ
christ one Bysshop poysoneth an other

Job.34 one preest another, one relygyouse as o-
Exod.14 ther.

Euseby 8 And vnto this terryble horse man
Cesarie. was there geuen a great swerd. Longe
Hermā- hath the Lorde suffred those tyrauntes
nus con- to raygne, muche myschefe to worke,
tracius greate cruelte to vse. Much was the per-
se vcpon, tyranne, and murther, vnder
Nero, Domicianus Traianus, Aurely,
Seuerus, Maximinus, Decius, Valeri-
anus, Aurelianus, Dioclecianus, Max-
encius, Julianus, and suche lyke, and
muche christen bloude in theyr time was
shedde.

The Texte.

1 And when he opened the thyrde seale, 2 I hearde the thyrde beast saye. 3 Come, and se. 4 And I beheelde, and lo a blacke horse. 5 And he that sate on hym, had a payre of Balaunces in hys hande. 6 And I heard a voyce in the mydes of the. iiij. beastes saye. 7 A measure of wheate for

a

a penye, 8 and thre measures of barleye for a penny. 9 And oyle and wyne se thou hurte not.

The Paraphrase.

1 Vnder trope or secrete mysterye of the thyrde seale openynge, is specyfyed the estate generall of the christē churche after the tyme of the martyrs & stronge wytnesses of Jesu, whyche were moste cruellye afflicted and slayne for confessynge hys name and truethe. Not that the martyrs were onelye and that tyme and not afore and after, but for so muche as they dyd than mooste habounde. ffor in the Rome church besydes other, were slayne all the mynysters of the worde or Bysshoppes as they call them, from the tyme of Peter vnto the dayes of Syluester, to the nūmber of xxxij. not one of them escaped. After theyr tyme as the tyrannye of rulers was stylled, and theyr ragynge crueltye pacyfyed, there arose an other fashyoned sort all dyuerse from the other, geuen to bodelye ease and delyghtes of the worlde. More deseroufe, were they to rek them

Albertꝰ magnus Mat. 10 Luc. 6. Regino primiem sis. Aras lus bouillus.

Lambertus shafnaburgē sis. Carolus bouillus

Sigebertus Gemblacēsis.
Bernardinalis.
Wernerus Carthusiensis.
Ado viēnensis et Beda.
Cirillus
Augustinus.
Epiphanius.
Hieronimus.
Sigebertus gemblacēsis.
Vincentius.
Antonius.

to labour, to kepe then to worke, to take then to gene, to banket, then to preache, to dallye then to dye. Then stroue they amonge them selues for the primacye, them sought they ambicyously to rayne ouer all. Not one martyr was then amonge them vnlesse he ware a stynkynge martyr made amonge them selues. But all were cōfessours. ffor preachynge was layed a part, and pryde had take vp hys roume. Yet were they not longe without contradiccyon, ffor then arose heresyes and scismes, sectes & dyuysyons, and were spredde the world ouer, lyke as the hystoryes mencioneth. The Sabellianes, Arrianes, Eunomianes Macedonianes, Priscillianes, Nestorianes, and Eutycianes then diuersely erred in fayth & opinion of the Godhede. The Manychees despysed the olde Testament. The Donatistes helde it necessarye to be rebaptysed. The Pelagianes taught that men myght merite heauen withoute grace, with suche lyke. Then Scysmes were plentuouse amonge bysshoppes euery where. In the churche of Rome were many altercacyons about ye electyon, muche stryfe, and diuisiō was

for

for the Papacye, betwixt Liberius and ffelix, Damasus and Vrcisinus, Bonifacius and Eulalius, Simachus & Laurencius., Bonifacius and Dyoscorus, Constantyne and Phylyp, Eugenius & Silinnus, fformosus and Stephanus, Sergius and Christophorus, Benedicte and Leo, Gregorie, and Johan, wyth dyuerse more. In the whiche some were noted of heresye, some accused of incōtynencye, some called insolent, some Rusticall, some rude. Some were accursed, some deposed, some slaundered, some exyled, some poysened, some strāgled. Some had theyr eyes thrust out, some wer most spytefullye murthered. No coloure, cautell, crafte, subtyle nor violence vnsought to fulfyll theyr mischeuouse purpose.

Platina. Maucler9 & alij.

Abbas. Vrspergensis. Jacobus bergomensis. Hermannus schedell.

1 The lābe therfore openyng the thyrde seale, disclosed the mysterye thereof vnto Johan.

Apoc. 4.

2 Which heard the thyrde beaste in symplytude of a man, betokenyng suche preachers as hath wysdome in the spirite sayinge vnto hym.

Roma. & Ambrosius. Aulbert Zacha. 6 Mat. 24 2. Pet. 3

3 Drawe nygh and perceyue, consydre and wayte.

4 And

4 And anone he was ware and beheldē a blacke horse, in figure representing the afore sayde heretiques and vnpure ministers, ambicious prelates, and false teachers, full of errours, lyes, pryde and vnclennesse. Vpon these and suche other rydeth Sathan the worlde ouer, for he is theyr mayster, lord, kyng, & father. Such christophers of the deuyll were Phassur and Semeias in the olde lawe, Annas & Caiphas in the newe lawe, Mahomete & the Pope in oure tyme, with all suche prelates, priestes, mōkes, doctours, and other spyrytuall dawsipers, as setteth forth themselues with arrogancy, pryde, pompe glorye, and magnificence of thys worlde, not sincerelye preachynge Gods worde.

Job. 41
Joan. 8
Hier. 20
Joan. 12.
Marsilius patauinus.
Joānes Hus in apocā.

5 He which sate vpon that horse, or that reygneth in thys congregacyon hath in hys hand a deceptfull payre of balaūces of abomynable iudgementes, wayinge all thynges accordyng to the doctrine of errour and lyes of hypocrytes, not prouyng the spyrytes whether they be of god or no.

Joan. 14
Mlee. 12.
Prou. 11.
1. tim. 4.
2. Joā. 4.

6 And after this vīsion (I hearde sayth sayncte Johan) a voyce amonge the .iiii. beastes

beastes. No tyme hath there bene, wherin the faythfull beleuers and constaunt witnesses of the verytie in this lyfe, hath not resisted the maisters of lyes, and confounded theyr errours preseruynge the vndefyled scriptures. In those dayes were amonge the Grekes, Origine, Eusebius, Athanasius, Didimus, Gregorius Nazianzenus, Cyrillus, Basilius, Joannes Chrisostomus, Hisichius, Euagrius, Joannes Damascenus, & Theophilactus. And amõge the Latines were Tertulyane, Cyprisne, Lactantius, Hilarius, Prudencius, Ambrosius, Hieronymus, Augustinus, Orosius, Sedulius, Prosper, and Beda with suche lyke. What though all they in manye poynts haue erred to declare them selues men, and least theyr auctorite should be taken among the people aboue the auctorite of Gods worde.

Apoca. 4
Mat. 28
Actu. 1.
2. Pet. 2.
1. Cor. 2.

Eusebius Cesariensis.
Callisodorus.
Hieroni.
Genadius.
Isidorus.
Tritemius.
Psal. 61.
Esaie. 53.
1. Tim. 6
Esaie. 52
Hier. 23.
Ezech. 4.
Eucherius Lugdunensis
Weltnerus.

7 This is the voyce whiche come from those holye beastes or faythfull seruãtes of the Lorde. A measure of wheate for a penye, and three measures of barlye for a penye also. The wheate is the newe testament, fayre, pleasant, and swete in the eatynge.

The

4 And anone he was ware and behelde a blacke horſe, in fygure repreſenting the afore ſayde heretyques and vnpure mynyſters, ambicious prelates, and falſe teachers, full of errours, lyes, pryde and vnclennelle. Vpon theſe and ſuche other rydeth Sathan the worlde ouer, for he is theyr mayſter, lord, kyng, & father. Such chriſtophers of the deuyll were Phaſſur and Semeias in the olde lawe, Annas & Cayphas in the newe lawe, Mahomete & the Pope in oure tyme, with all ſuche prelates, prieſtes, mõkes, doctours, and other ſpyrytuall dawſipers, as ſetteth forth them ſelues with arrogancy, pryde, pompe glorye, and magnificence of thys worlde, not ſincerelye preachyuge Gods worde.

Job. 41
Joan. 8
Hier. 20
Joan. 16.
Marſilius patauinus.
Joãnes Hus in apoca.

5 He which ſate vpon that horſe, or that reygneth in thys congregacyon hath in hys hand a deceptfull payre of balaũces of abomynable iudgementes, wayinge all thynges accordyng to the doctrine of errour and lyes of hypocrytes, not prouyng the ſpyrytes whether they be of god or no.

Dlee. 12.
Prou. 11.
1. tim. 4.
2. Joã. 4.

6 And after this viſion (I hearde ſayth ſaynct Johan) a voyce amonge the .iiii. beaſtes

beastes. No tyme hath there beue, wherin the faythfull beleuers and constaunt witnesses of the verytie in this lyfe, hath not resisted the maisters of lyes, and confounded theyr errours preseruynge the vndefyled scriptures, In those dayes were amonge the Grekes, Origine, Eusebius, Athanasius, Didimus, Gregorius Nazianzenus, Cyrillus, Basilius, Joannes Chrisostomus, Hisichius, Euagrius, Joannes Damascenus, & Theophilactus. And amõge the Latines were Tertulyane, Cypriane, Lactantius, Hilarius, Prudencius, Ambrosius, Hieronymus, Augustinus, Orosius, Sedulius, Prosper, and Beda with suche lyke. What though all they in manye poynts haue erred to declare them selues men, and least theyr auctorite should be taken among the people aboue the auctorite of Gods worde.

Apoca. 4
Mat. 28
Actu. 1.
2. Pet. 2.
1. Cor. 2.

Eusebius Cesariensis.
Callidorus.
Hieroni.
Gennadius.
Isidorus.
Tritemius.
Psal. 61.
Esaie. 53.
1. Tim. 6
Esaie. 52
Hier. 23.
Ezech. 4.
Eucherius Lugdunensis
Weltmerus.

7 This is the voyce whiche come from those holye beastes or faythfull seruauntes of the Lorde. A measure of wheate for a penye, and three measures of barlye for a penye also. The wheate is the newe testament, fayre, pleasant, and swete in the eatynge.

The

8 The barlye is the olde, more grosse
heauye, and harde of digestyon, yet is
Psal. 18. theyr pryce all one. So muche in value
2. Tim. 3 is the one as the other. So preeyouse are
Psal. 118. the scriptures of the olde lawe for the chri
Esa. 40. sten erudicions as of the newe, for both
Galat. 3. they are the worde, verytie, spirytie, and
Mar. 16. promes of God. So perfaict also is the
Roma. 3. one as the other (eche graine in his kin
de considred) as the lawe to condempne,
and the Gospel to saue. So necessarie is
it to the sinner to knowe his fall as to se
Origenes. his raple. In that the barlepe is. 10. mea-
sures and to wheat but one, is signifyed
Hieronimus. that the olde testament contayneth the
olde law, Psalmes and prophecies, and
Roma. 1. the newe the onlye doctryne of Christe,
2. Joā. 5. and cōfessing altogether in. 3. distinct per-
2. Tim. 4 sons in one Godhede against the afore
1. Joā. 4. sayde heretykes & errouyouse prelates.
2. tim. 2. Whensoeuer therfore the deuill goeth
Math. 4 forth with his blacke horse or deceytfull
2. Tim. 4 doctours to subuerte the wayes of the
Lorde with hys vntrue balasices of crab
tye interpretacyons and false iudgemen
tes in the scriptūrs, attende you to thys
Psal. 118 voyce of the faythfull fathers, & stande
Joan. 8. by the trueth, whyche is the onlye pryce

of

of both Testamētes, with Christ which fulfilled the lawe, and commaunded vs to serche the scripturs, & with his Apostles, which alleged the same. When the figure troubleth you, conferre it with the verite, and the shaddowe with the light. Joan. 5. Act. 2 Hebre. 9 Psal. 4.

9 The dulcet wyne and the fragraunt ople se thou hurte not, sayeth the sayde hoper, hyndre not the worde of God, whiche is the swete wyne that replenished the herte with gladnesse, and the wholsome ople that comforteth the soule in trouble. Delycious it is in aduersite, and solacious in all weakenes. Corrupt not the texte with false gloses, take not from vs the swetnesse therof, defraude vs not of the frutefull sauer. Let ỹ texte be whole, the sence vncorrupt, & the iudgement right. And that shall well be yf nothing be added vnto it, nor nothinge taken from it. Deu. 12. Eccl. 40 Esai. 61. Luce. 10. Frāciscꝰ Lambertus in libro de prophecia. Apoc. 22

The Text.

1 And when he opened the fourth seale, 2 I heard ỹ voice of the fourth beast saye. 3. Come and se. 4 And I loked,

and

& beholde a pale horse. 5 And hys name that sate on hym that was death. 6 And hel followed after hym. 7 And power was geuen vnto them ouer the fourth parte of the earth, 8 to kyll with swearde and wyth honger, 9 and with deathe of the beastes of the earth.

The Paraphrase.

Joannes Hus in aliquot loca apo. Wernerus rasthusianus in fasciculo.

1 In the .vii. seale opening is vnder secrete figure mencyoned the vnpuerfall estate of the christē churche after the increase of the afore sayed heretykes, and the rapse of the ambicious prelates. And though the Arrpanes and Eutycpanes with suche lyke heretikes were than put to slence, and al thinges pacifyed, partly by the publyke power and partlye by the continuall disputacions & writinges of the faythful doctours and catholyke fathers, yet continued the bishoppes stil in their vanities, & the prelates in theyr pryde,

pyde, wherbye the trueth was kpnished and the lyght had a sore eclypse. Dayely they soughte for newe promocyons. Enis insperuermore they compassed to augmente theyr dignities. Contynual was their study to get preeminence, to wynne honoure, and to obtayne superyorytie, not without the destruccyon of kyngdomes, the vtter decaye of commynaltees, and vnspeakable murther of peoples. John the archebyshoppe of Constantinople contended to be the vniuersal patriarke. Antonius Bonifacius the thyrde of that name bishop of Rome, toke vpon hym to be the heade byshop of all the worlde, and Gods on yearthe. Mahomet boasted hym selfe to be the great Prophete and messenger of God. Thus was Christes churche without seame amonge them deuyded, and hys churche moste rufully dyspersed. Thus oute of the corrupted and depraued scriptures toke the Jewes their Talmud, the Saracenes theyr Alchoran, and the byshoppes theyr poppysh lawes and decrees. Then folowed innumerable sectes of perdicion vnder ye Romysh Pope in Europa, vnder Mahomete the falle Prophete in Affryca, and

tulo ca. 6
Carolus bouillus de septē etatibus mundi ca. 67.
Antonius Sabellicus Raphael volatera Paulus diaconus Bibliander.
John. 18
2. Joh. 1.
Joannes Annius.
Joannes nauclerus

& beholde a pale horse. 5 And hys name that sate on hym that was death. 6 And hel followed after hym. 7 And power was geuen vnto them ouer the fourth parte of the earth, 8 to kyll with swearde and wyth honger, 9 and with deathe of the beastes of the earth.

The Paraphrase.

Joannes Hus in aliquot locis apo. Wernerus rasthusianꝰ in fasciculo.

1 In the.iiij. seale opening is vnder secrete figure mencyoned the vnyuersall estate of the christē churche after the increase of the afore sayed heretykes, and the rapse of the ambicious prelates. And though the Arrianes and Eutycianes with suche lyke heretikes were than put to silence, and al thinges pacifyed, partly by the publyke power and partlye by the continuall disputacions & writinges of the faythful doctours and catholyke fathers, yet continued the bishoppes stil in their vanities, & the prelates in their pryde,

wyde, wherbye the trueth was kynished and the lyght had a sore eclypps. Dayely they soughte for newe promocyons. Furthermore they compassed to augmente theyr dignities. Contynual was their study to get preeminence, to wynne honoure, and to obtayne superyorte, not without the destruccyon of kyngdomes, the bytter decaye of commynaltees, and unspeakable murther of peoples. John the archebyshoppe of Constantinople contended to be the vnyuersal patriarke. Boniface the thyrde of that name bishop of Rome, toke vpon hym to be the heade byshop of all the worlde, and Gods on yearthe. Mahomet boasted hym selfe to be the great Prophete and messenger of God. Thus was Christes cote without seame amonge them deuyded, and hys churche moste rufullye dyspersed. Thus oute of the corrupted and depraued scriptures toke the Jewes their Talmud, the Saracenes theyr Alchoran, and the byshoppes theyr poppyshe lawes and decrees. Then folowed innumerable sectes of perdicion vnder ỹ Romysh Pope in Europa, vnder Mahomete the falle Prophete in Affryca, and

Joannes de Moli nis inspe tulo ca. 6 Carolus bouillus de septẽ etatibus mundi ca. 67. Antonius Sabellicus Raphael volatera nus Paulus diaconus Biblian der. John. 18 2. Joh. 1. Joannes Annius. Joannes naucleru

Martinus lutherus.
Sigebertus Platina.
Gregorius Dialo cluniarẽsis.
Martinus carsulanus.
Ranulphus cestrensis.
Joãnes stella.
Dialo cluni.
Paulus diacon9

vnder prester Johan in Asia, whiche with theyr execrable tradicions & rewles vanny shed Christ and hys pure doctryne for euer. Then set they vp songe in the churche wyth latyne seruice, belle ringynge, and organe playenge. Then buylded they monasteryes, auaunced ymages, inuẽted purgatorye, not wythout many straunge reuelacyons. Then came in that ceremony, and that, as sensinge of ymages, processiõ and holy water, with candels, asshes, and palmes. Then were shauen crounes commaunded, holye ornamentes deuysed, maryage and meates inhibited & halowynge of churches practysed. At the laste crepte in the worshyppyng of relyques & shrynes, with holye oyle and creame, wyth the paschall and pare, with feastes and dedicacyons, wyth letanyes, masses, and dirigees for the dead, and many greate myracles folowed. Then were kynges deposed and made monkes, Emperours put doune & parysshe prestes set vp. No gospell myght then be taughte, but to mayntayne thys ware for aduauntage. Vniuersitees were then buylded and generall studyes founded the worlde-

ouer

uer with all kyndes of craftye learnynge to vpholde thys newe Christen relygyon or prestyshe superstycyon. The Antichristes thus spredde and theyr kyngedome well set forewarde, the lyghte was clerelye extincted, and darkenesse ouerwente the whole worlde. Robertꝰ gaguinꝰ Hector. Boethiꝰ Martinus Lutherus.

1 Muche maruayled alwayes the poore chosen flocke of Christe, and were greatelye troubled in theyr myndes to beholde thys greate confusyon, tyll the lorde opened vnto them the fourthe seale of hys boke, in the whiche all was written from the begynnynge. In that seale openynge, the Lorde sheweth what the head rulers of hys churche were, euen very hipocrites ryghtly compared vnto a pale horse. ffor after theyr dissembling maner they shewed sadde countenaunces outwardlye to appere sadlynge, and babled very muche to seme deuoughte men. Genes.1. Luce.12. Apoca.5. Dani.12 Albertꝰ magnus Zacha.6 Mat.6 Esay.1.

2 And as the lambe had opened the fourthe seale (sayth S. John) I heard the voyce of the fourth beaste, whiche semed vnto me an Egle, representynge those godlye beleuers that are moste hyghlye delyted of the glorye of God. Apoc.4. Dani.7 Mat.4. Joan.1 Apoc.1

3 Come hyther sayde that voyce. Note what thou shalt se here, and enprente it well in thy mynde.

Apoca.6 Apoc. 2. Mat.6 1.Joh.5. 4 And I loketh forth, I behelde a pale horse, whome I toke for the vnyuersall synagoge of hypocrytes or dyssembling churche of Antichriste, pale as menne without helthe, and delyke as menne wythoute that fresche lyfe whiche is in Christe Jesu.

Roma.8 Luce.12. Matth.6 Mat.23. 5 The name of hym whiche sate vpon thys pale horse was death, for theyr doctrine is death and damnacyon. What bryngeth hypocresye with hym, but destruccyon of helth? What carryeth dissymulacyon, but the vtter decaye of lyfe? Are thy r laste frutes anye other then cõfusyon and dispayre.

Esaye. 5 Prou.1 Luce. 20 Apoc. 17 Roma. 3 Hebre.10 6 ffor why hell commeth after them to swallowe in those that are taught by them. Eternall damnacion doth folowe them to eate them vp for euer, whome they shall decepue. Suche is the fynall rewarde of thosecursed hypocrytes that treadeth doune Gods truethe, and destroyeth hys worde vnder a fayned pretence of the cõtrary God graunt yᵗ therfore ones to open theyr eyes and to consyder

sidere it, that they are the horses of death, least helle here after deuoure them. Luce. 11. Prou. 16. Psa. 54.

7 Vnto these gaudy she hypocrites and beastly antichrystes which are the horse of death and carpeth all to darkenesse, and damnacyō, power is geuē (which is the sufferaunce of God) vpon the fourth parte of the earth. A great part of the worlde shall they destroye, muche people by them shall perysshe, & be lost. Ioannes Hus ler inuenous de Antichristo. Apoca. 9

8 After diuerse sortes shall they depriue them of the lyfe euerlasting. Some shall they slee wyth the sweard of their false doctrine, hauynge a glorious shine of wisdome in superstycyon and deuplyshnesse. Some shall they kampshe for want of Gods true worde, which is the breade of chyldren, and the lyuing foode of the soule. Apoca. 13 Antichristus. Esai. 2. Amos. 8 Mat. 15 Johan. 6 Luce. 12 Math. 16

9 Some will they also poyson with the contagiouse leuē of theyr pestilēt lawes and tradicions, whiche are daylye mynistred and taught by the vyle vermyne of the earth, theyr suffraganes, archedeakons, officials, doctours, ministers, false preachers, curates, persones, parryshe prestes, and religiouse, verye beastlye both of lyfe and studye. Lorde ones de-

kyuer from these deceptfull and rauenouse wolues, which are neuer satisfied thy poore seruauntes that confesse thy holy name, Amen.

The Text.

1 And when he opened the fift seale, 2 I sawe vnder the aulter, 3 the soules of them that were killed for the worde of God, and for the testimony which they had. 4 And they cryed with a loude voyce, saynge. 5 Howe longe taryest thou 6 Lorde, holy and true, to iudge, 7 and to auenge our blonde on them that dwell on the earthe? 8 And longe whyte garmētes geuen vnto euery one of them. 9 And it was sayde vnto them, 10 that they shoulde reste for a littell season, 11 vntyll the numbre of their felowes & brethren,

12 and

12 and of them that should be killed (as they were) were fulfilled.

The Paraphrase.

1 Euident it is by that hath ben seane and saide afore in these .iiii. stories, what the estate of the Christen churche was, and is now in these latter dayes. Suche horrible confusion hath the Antichristes made with theyr wicked lawes and decrees, and with theyr deceptful doctrine of errours and lyes to vpholde theyr filthye kyngedome of pryde, slouthe, hypocresye, and beastlynesse, that scarsely is any thynge cleane, pure & godly. Nowe do they nothinge but slee. None other studye haue they in these dayes, but to persecute, enpryson, and kamysh, to burne, head and hange. Nowe haue they obtayned to enter the iudgemente halle, and to syt vpon lyfe and deathe, without desyring of them selues. Nowe maye they both accuse and iudge, both iudge & condēne, & yet not soyle theyr cōsecrate hādes. If any cōtrolle their customes, or say against their witchcraftes,

Zach. 6. 1. Ti. 4. Jude. 1. Mych. 15 1. Tim. 6. Apoc. 18 Gene. 3. Esaie. 1. Mat. 23. Johan. 18 Acto. 5. Joan. 19 Esai. 59. Amos. 5 Acto. 20 Apoc. 18.

they are redy to runne ouer hym wyth death, whome they carpe to slee both soule and bodye. Never was thys more euident, thē after the tyme of Berengarius in the Waldeanes, publicanes and Albigeanes, of whō an hondreth thousande were slayne, an hondreth and. iiij. score brent for that they woulde not abiure, besydes that is sene nowe in this age, so manye poore innocentes murthered. ffor no where is it lawful rightlye without supersticion to confesse the name & verite of Christ, a fewe cities excepte, vnlesse men will be torne of these wolues. And thus is it lyke styll to con-

Bernardus Lutzenburgensis.

2 Tim. 3
2. Petr. 3
John 12
Sopho. 3
Apoca. 11
Dani. 11

tynue

tyme to the ende of the worlde, both by this Prophecye and also by the Prophecye of Daniel.

1 This hath the Lord shewed in mysterye vnto Johan in the fyrste seale opening, by whom are mente the true Christen beleuers at thys tyme so wel as at all other tymes sens Christes ascension.

Sebastianus meier in apocalipsim. Johan.1. Math.13

2 And when the lambe opened the fyrste seale, or declared in fygure what should be the estate of that tyme to assertayne hys chosen frendes therof, I saw (sayth sainct Johan) vnder the aulter of God, which is Christ (vpon whom the whole sacrifyce of our redempciō was offred.)

John.15. Psal.50 Hebre. 9 John. 16

3 These soules or spirites of those constaunt beleuers, which through the vyolent handelynge of the aforesayd false prelates & antichristes were cruelly put to death by diuerse maner of tormētes, not onlye for the vndefyled worde of God, but also for the syncere testymony of Jesu, which they had by ỹ gift of his owne spirite. Vnder this aulter remayne all they whyche haue bene kylled for that wytnesse of trueth. In his fayth they slept and styll rest now in his hope.

Matt. 23 Sapien.3 Psal. 118 Apocal. 1 John. 14 1.Thes.4 Actu. 7. Actor.17 Psal. 56 Matt. 23 1.Corin.1. Philip.1

In hym now they lyue for whom they
ones dyed. Vnder his shadowe they
dwell. Vnder his wynges they flocke,
vnder hys couert they clopster. He is
theyr comfort, keper, and defender.
With hym are they nowe, whose pre-
sence they euermore coueted.

Mat. 23. 4 In that they cryed wyth a lowde
Apoc. 19. voyce, is sygnyfyed that theyr innocent
Sapi. 3. death fercelye asketh and requyreth the
Genes. 4 great indignacion, vengeaunce, and ter-
Leui. 20 rible iudgement of God, vpon those tp-
Psal. 10. rauntes, lyke as vpo the bloud of Abel
Prou. 6. vpon that mourtherer Cayn.
2 Pet. 2. 5 And this is theyr daylye crye. O
Psal. 5. Lorde God almyghtye, so holye thou
Hier. 17 art that thou hatest all euill, so true and
Joel. 2. so iuste that thou abhorrest all lyes and
peruerse doctrine, so manyfeste is the
spirituall antichristes
that thou seist it, so euident is theyr vn-
shamefast cruelte vpon thy seruauntes,
yt thou knowest it. Yet doest thou leaue
them vnpunyshed, and suffre them vn-
corrected. Howe longe tyme wil it beare
thou iudge them to dampnacion? What
yeares wylt thou take ere thou reuenge
oure bloud?

6 Sure

6 Sure it is that thy lawes are holye, and thy wordes are faythfull and true. Why doest thou then permyt these proude homicides and spightful murtherers to defyle them wyth theyr errours, and blaspheme them wyth theyr lyes: Expunge vp thy seruauntes without ppte for holdynge wyth them, and reignynge here as Goddes vpon earth in ambicyousnesse, vayne glorye, pompe, glottonye, and lecherye, wyth other abhominable vyces. Thus these beastlye bellye Goddes doth daylie dyspyse the. They treade doune thy testymonies and shede innocent Christen bloud in despyght of the.

Mat.25. 4.Esd.15 Psal.18. Mat.22. Apoc.11. 2.Tim.4 Luce.11. 2.Thes.2 Apoc.17 Phil.3.

7 Loke ones vpon them therfore acordynge to thy promes, and se thou rewarde them accordynge to theyr wyckednesse. Thys reuengement do we not aske for oure seathe, but for thye contempte of thy trueth. Not for oure harme, but for the blasphemye of thy name.

Johel.3. Dani.12 Deut.32 Psal.78. Ezech.5. Roma.8.

8 And longe whyte garmentes (saith sainct Johan) verye large and comelye were geuen vnto euerye one of them.

Eccle.45 Apoca.4 Apoc.22

A full

thynge can they do but by hym. Theyr office is not to heare sinners causes, nor to go to and fro, but styll to reste abydynge the glad daye of theyr deliuerannce. It is Christes onelye office to receyue all complaynntes, to pleate them, & to iudge them.

The Texte.

1 And I beheilde when he opened the fyrst seale, 2 and lo, there was a greate earthe quake, 3 and the sunne was as blacke as a sacke clothe made of heare. 4 And the mone waxed euen as bloude. 5 And the starres of heauen fell vnto the earthe, 6 euen as a fygge tree casteth from her her fygges, when it is shaken of a myghtye wynde. 7 And heauen banyshed awaye, as a scroull when it is rolled together.

8 And

8 And all mountaynes and yles, were moued out of their places. 9 And the kynges of the earthe, and the greate men and the ryche men, 10 and the chefe captaynes, and ỹ myghtye men, & euery bonde man, & euery fre man, hydde themselues in dẽnes, and in rockes of the hylles, 12 & sayde to the hylles & rockes. 13 Fall on vs, 14 & hyde vs from the presence of hym that sitteth on the seate, 15 & from the wrath of the lambe. 16 For the great daye of hys wrathe is come. 17 And whom can endure it.

The Paraphrase.

1 Not yet is the pale horse doune nor his iniquyte ended, but styll he rageth the worlde ouer. Styl raygneth the Antichristes

Joannes Hus inquit ca apocalipseos.

The Jmage.

Wicleꝫ de ſermone domi-ni in mō-te. lib. 2 Dani. 8. 2. Teſſ. 2

chꝛyſtes, wyth theyꝛ hypocꝛeſye & falſe doctꝛyne, the pope here in Europa, and other not all vnlyke vnto hym in Aſya and Affꝛica. But foꝛ that Europe is onlye knowne vnto vs, of that wyll we onlye dyſcꝛyne. Jn nampng the pope we meane not hys perſone, but the pꝛoude degree oꝛ abhominacyon of the papacye. The greate Antychꝛyſte of Europa is the kynge of faces, the pꝛynce of hypocꝛyſye, the man of ſynne, the father of eꝛꝛours, and the maiſter of lyes, the Romyſhe pope. He is the head of the ſayd pale houſe, whoſe bodye are hys Patriarkes

Cardi-

Cardinalles, archebishoppes, bishops fatt prebendes, doctours, prpestes, abbottes, prpors, monkes, chanons, friers, nonnes, pardoners, & proctours, wyth all the sectes and shorne swarme of perdicpon, and wyth all those that consent with them in the Rompsh kayth, obeynge their wicked lawes, decrees, bulles, preupleges, decretales, rewles, tradicpons, tytles, pompes, degrees, blessinges, counsels, and constitucions, contrarye to Gods trueth. The wickednesse of these hath so darkened the blynde worlde, that scarse was left one sparkle of the verye or of the true Chrysten kayth. No were can men dwell to greater tolle of theyr soules helth, then vnder theyr abhominacions.

Wicley in supplemēto trialogi. Francisc⁹ lambertus in commentarijs regule minozitarū. Sebastianus frāk tertia pars te chroni carum.

1 This knowe they well whom the lambe hath delyuered from their darke synagoge, and to whom he hath in these dayes opened the spyrytuall boke, raysynge vp the spirites of manye to detect vp his holy worde their shamefull abhominacions. Blessed be the name of that Lord, which hath nowe so mercyfullye vysyted hys poore people from aboue, sendynge his worde vnder ỹ tipe

2. Cor. 6
Actu. 2.
Apoca. 4
2. Cor. 4.
Apoca. 18
Luce. 1.
Psal. 106

Apoca. 5. Ephe. 4. Joh. 16. Amos. 12. 2. Thes. 2

a figure of this lambe, to open vnto them at the syxte tyme of darkenesse, the vi. seale of the hidden mysteryes of the boke. I loked yet farder (sayth sayncte Johan) and as the lambe Christe disclosed the syxte seale to manyfest the clerenesse of his trueth, and to shewe the estate of his churche, anone I behelde a maruelouse earth quake aryse. Most spuelye was thys fulfylled suche tyme, as

Walde. Pandectus li. 20

Wyllyam courtepne the archebyshop of Cantebury with Antichristes synagoge of sorcerers sate in cõsistry against Christes doctrine in Johan Wicleue. Marke the peare, drope, and houre, and ye shall wondre at it.

2 The Gospell onely preached, and the verye spyrytualye opened, (whose nature is to condempne their superstitions)

Mat. 24. 1. Cor. 2. Luce. 12. Acto. 4. Joyn. 16. Apoca. 2

the earthlye and carnall Antychrystes swelle, frette and were madde, they threten, curse, and blaspheme, they renne vpon the faythfull mynysters with terrour, cruelte and fercenesse, haunge at their hande the ayde of wicked prynces and blynde gouernours. Suche a terryble earth quake was the generall counsell of Constaunce against Johan

Aeneas. Siluius.

Hus

Hus and Hierome of Prage and her[illegible] An erpe
England againste the kynge (when he rimēt of
sett forth the Gospell) the sedicious ri- our time
sinige of Lincolneshere, & the traiterouse in Enge-
byroze of Yorkeshere, in their pilgri- lande.
mage without grace, were as neither Aduers9
wanted the falle counsayl of bishoppes, hos sunt
the riches of abbeyes, of benefices, noz scripta
yet the cruel hartes of prieftes. A thou- monsoni.
sande bowes and as many billes beside
other weapons were there amonge prie Apoc.17.
stes and religiouse to one poore testa- 1.Cozi. 1.
ment of Christ to subdue the verite. Yet Sebastia
hath the lambe ouercomen them, and de- n9 meier
clared their great wisdome in that enter- Wicleus
prise folishneste, lyke as he dyd also in Psal. 2.
Germanie amonge them, whiche main- Actu. 4.
tained the same spiritual quarel. Yet is Luce.2.9
not this earth quake pacified, but styll 1.Petr.2
they rise vp againste Christ & his word,
and daily they counsel together to con-
dēpne his trueth, that we shoulde knowe
him to be the signe of contradiction, the
stomblinge stone, and the rocke of re-
proche.

¶ The sunne apered so blacke as a sac- Wala.4
ke cloth made of heare. What though Hebze. 1.
Christe bepnge the clere sunne of right 1.Joha.1.

Eccle.42 Ouſneſſe, and the thynynge pmage of
2.Cor.4. God, can not be darke in hym ſelfe, no
Johel.2. more then can the material ſunne in his
2.Mac.1 own nature, yet maye his clereneſſe be-
Ephe.4 holde from vs by the miſtes of falſe doc
trine, lyke as is the ſunnes bryghtneſſe
by the ſhadowe of the cloudes. ffor the
more men delyght in ceremoniall tradi-
cions, the blinder they are, and the leſſe
Psal.44 knowledge they haue of God. To them
Cant.5. ſemeth not Chriſte the faireſt amonge
1.Cor.1. men, well coloured and bewtifull, & gen
Hiere.44 tyll as a lambe, but yll fauered, blacke
Baruc.6 and ſtubborne. And therfore they haue
John.4 no mynde to him. They rather ſeke
1.John.3 helpe, helth, & light of other thē of him.
Mich.3. They thynke it much better to praye to
dead ſainctes, & offre to pdolles, then to
call vpon God in ſpirite & verite, and to
helpe their poore neighbour at his nede.
More pleaſure they haue to folowe mēnes dreames, thē the verite of God ffor
ẏ is to them blacke as is the heerſacke
cloth. It is darke, rough and foliſh vnto
them, they can perceiue no beutye in it.
Elaie.5. 4 The Mone became alltogether
1.Corin.1 as bloude. The churche beynge ſomtyme
Johel.2. like vnto the Mone, and takynge
her

her lyght of Christe, is nowe wexeth all carnall. Nowe is she taughte onelye of flesche and bloude, refusyng the doctrine of God and hys spyryte. Nowe reigneth euery where the corrupte fantasyes of men, a fewe places excepte. And sure we are that neyther flesche nor bloude shall obtayne the kyngdome of God. Neuertheless yet all the worlde hath not perysshed in thys bloudye churche. Alwayes hath there bene some that hath had the spyryte of the chyldren of God, what though he they haue erred sore in manye thynges. Thoughe Benedicte, Bernarde, and Bruno, Alberte, ffrancys, and Dominicke, wyth manye suche other were farre oute of square from the rule of Christes Gospell, yet doubte I it not but the mercye of GOD hath saued them throughe fayth for Jesus Christes sake. In the myddes of false doctrine and deuyl, the tradycyons he hath preserued them lyke as he preserued the iij. chyldren in Daniel from the heate of the burnynge fornace. Though all at that time were bloud-thyrsty cruell decrees yet were not all men so taken afore GOD, for then shulde none haue bene

Cant. 6.
Apoc. 17.
Mat. 16.
John. 10
2. tim. 4.

1. Cor. 15.
2 Reg. 19
Roma. 11
Galat. 4
Psal. 61
Polidorus Vergilius.

Ephe. 2.
Roma. 8
John. 18
Dan. 3
ffranciscus Lambertus li. 2. in Apocalipsim.

lyued, none shulde haue possessed his heauenly kyngdome.

Mat.24 1.Cor.4. Hath.5 Dani.12 1 Tim.4 Roma.1 1.Tim.6 2.Tim.3

5 And the starres from heauen fell downe vpon the earth. The mynysters of Gods worde whiche shoulde declare hys ryghtuousnesse and be the lyghtes of the worlde, were fallen from the heauenlye doctryne of Christe and from the syncere scrypture, to worldlye learnynge and earthlye fantasyes. Nothyng can be more euydent then thys, specially to them that hath redde the tryflynge workes of the Sophisters, sentencyoners, schole doctours, canonystes, and summystes. As are Dons, Dorbell, and Durande, Thomas of aquine, Gerarde, and Gyles of Rome, Bonauenture, Baconthorpe, and Guido, Caldrinus, Bobius, and Baldus, Pandrmius, Roselus and Rorius, wyth an infynyte rable of suche dyrtye dottages and fylthy dregges. Beydes the greate heape of the folythe sermons of Bernardyne and Vincent, Pomerij and Soccij, Mallpard and Barlett, De vorag yne and de Huga ria, discipuli and Dormi secure, Wade mecum and Rapiunt hinc inde, wyth all suche beastlye beggerye and soulye lear-

Joannes tritonius Arnoldy bostius. Jacobus bergomen. Agrippa

learnynge.

6 The starres hath thus myserablye of all longe tyme fallen, lyke as doth the infected frygges when the frygge tre is shaken of a myghtye stronge wynde. ffoūd fyckle banytes, desyre of worldly promocions, feare to haue displeasure of frindes, aduersyte, veracyon, and trouble, to suche other blastes here, hath caused the improfytable instructers of the people to fall from Gods heauenlye verye vnto fables, lyes, tryfles, & mooste pestylent wicked errours.

1. Johñ. 2
Esay. 34
Osee. 2
Luce. 8
Primatius.
Ansbertus
Haymo.
2 Tim. 4

7 So that heauen hath vanyshed away from them, as doeth a scroule when it is rolled vp together. True preachynge of the worde whiche is verye heauen, hath bene with drawne, the veritye hath ben closed vp. Christe hath taken hys leaue, the spyryte of God hath forsakē them the sincere faythy hath fayled, Chrysten workes hath decayed, when theyr darke diuinitye, dead ceremonyes & croked customes of theyr fathers hath bene in place. Nothynge hath remayned spyrytuall Godlye, heauenlye, holye, ryghtuouse wholsome, nor worthy our christē vocacyon amonge theyr solemne shaddowe

Esay. 34
Amos. 8
Psa. 49.
Roma. 1
2. Tess. 2
Psal. 11

Franciscus Lambertus.

Sebastia and sacred sorcerpes. If it hath, it was
nus me- neuer yet seane. And that knowe they
per. full well, whiche hath vnfaynedlye re-
Joã Hus ceyued Christes gospell.

§ All mountaynes and yles were re-
Abac.3. moued from theyr places. Not onelye
3.Johñ.1 the hyghe mynded Antichristes, but all
Mat 12. so the dyssemblynge hypocrytes are
Wicleꝫ enforced manye tymes and agaynste
in lib.de theyr wylles compelled by the open de-
eccleſia & rpte and euydent scrypptures, to denye
mẽbris that afore they hyghlye affyrmed and to
graunt that afore they hyghlye denyed.
Martinus Lutherus de traditionibus fugiendis. The Byshop of Rome was afore Gods vicar and head of the chyrche, he is now neyther of both. They had sometyme a purgatorye, and nowe they haue none. Pardons are forgotten, pylgrymage is not spoken of. ffayth in Christe now iustifyeth without theyr vayne wyll workes. They haue put men to death for that they nowe affyrme, yet are they not asha-
Dan.8 med of the cruell murther I hope in a
Joãnes whyle they shall out of more places, and
gorchiꝫ graunte wyl they nyll they, to more chri-
sten verytees, thoughe theyr selues be ne-
uer the wyghter salua cyon, for that they
do it not of good wyll, but compelled.

.9 The

9 The kynges of the earthe, more lo-
kynge for theyr owne preeminence then
for the glorye of God, the greate men
more sekynge theyr owne pleasures then
the common wealthe of the people, the
ryche men oppressynge the poore.

10 The captaynes decepuyng the com-
mons, the stronge men ouerthrowynge
the weake, euery bonde seruaũt doynge
vntrue seruyce, & euerye fre mayster vn-
godly occuppenge hys faculte.

11 Hath hydde themselues in dennes
of the sayde rockes and hylles. When
they haue done all mischief & wroughte
all wickednesse, tyrannye, manslaugh-
ter, rape, aduouterye, lecherye, extorcyon,
ydolatry, sacrylege, with all other abho-
minacyons and can do no more, then
runne they to those hypocrytes, thẽ seke
they vp those Antichristes. There muste
they be confessed, there muste they hyde
theyr synnes. They must be couered w
hys dirtye merytes, and with hys holye
whordome. And to be prayed for, that
monastery muste be buylded, and that
prebendarye or chauntery muste be foun
ded. There must be masses and dyrges
there must be annuarpes and bedemen.

Psal. 2
Esay. 1.
Joãnes
Wicley
in suo
trialogo
Joãnes
Hus.

Haymo
wessely
gronyn-
gensis.
in opus-
culis.
Apoc. 18

martin
Luthery
in anno-
tationi-
bus.
Mathei
Joãnes.

palcon. dorus in cronicis, Erasm9 in suis colloquijs.

he must be herped in sapncte ffrancys grave coote, and he in oure ladyes holpe habyte. he must have sapnt Dominikes whode, & he sainct Augustines gyrdle.

12 And thus they crye to those earthelye hylles and rockes, to those folthy donge heapes, or deanes of wylde beastes with a fearfull desperate conscience.

Esay.1. Mat.25. Lute.20 Kalcionale diuinorum. Modiloclumiatensis.

13 ffall vpon vs with suche stuffe as ye haue. Couer vs with your workes more than nede. Drape, drape, drape, synge, synge, synge, sape, sape, sape, rynge, rynge, rynge. Geue vs of your ople, for our lāpes are oute. Helpe vs wyth youre latine Psalmes. Releue vs wyth youre lyppe labour though all, be but donge & earth. Comforte vs with Placebo. Helpe vs with Requiem eternam. Youre oute your Trentall masses, spewe oute youre Commendaciōs. Synge vs out of that hoote sperp Purgatorye before we come there.

Esay.2 Oseer.10 2.Cor.1 2.Pet.3. Ephes.4

14 Hyde vs from the ferefull presence of hym that sytteth on the trone, whome we neuer knewe to be a mercyfull father in all Romysh meditacyons. and the scriptures we abhorred that so woulde haue taught vs.

15 Couey

15 Conuepe vs cleane from the wrathe of the vngentyll lambe, whose doctrine we neuer fauored, nor whose goodnesse we neuer yet trusted.

16 ffor the greate dape of hys wrathe is come. So certapne we are of hys terryble iudgement, as it were nowe in doynge. So sure we be to fele hym a ryghtwouse iudge, as we are sure he lyueth.

17 And who can be able to endure it: who can abyde it doynge so much cruelt rape, murther, bryberye, wyth all other abhomynacyons, as we haue done, leauyng wicked lawes behynde vs styll to continue thesame? Well, with you we haue left oure whole rekenyng, ye know oure dedes. Aunswere you for vs then, for we dare not be seane. If youre yole myrtes helpe vs not, we loke for no grace at hys hand. If your soules be not for oures at that dape, we perysshe for euer and euer. ffor we haue not releued hym a hungred, a thyrste, harbourlesse, naked, sycke, and emprysoned, in hys poore bretherne, and confessynge hys name and verytc. But rather we haue abhorred, and reuyled, blasphemed, spoyled, emprysoned, shamed, and perse-

Ioel.2. Esay.13. Mat.25. Mala.3. Galat.5. Apoc.17

Luther9 Erasm9 de cõfessione.

Esay.58 Ezech.18 Eccle.7. Mat.5 Luce.6 Actu.8 Joan.15.

Mat. 2 Apoc. 18. Luce. 11 Hebr. 10.

perſecuted hym vnto death in them, & vpſprung moſte terrible tormētes for thē. Thus is there amonge the wycked ſorte, p'pnces and other (where as the worde of God is publiſhed) not onelp a doubt of theyr rupnouſe fall or decape, but alſo a fearfull expectaciō of the terrible iudgementes of God for contempte of the ſame.

The ſeuenth Chapter.

The Texte.

1. And after that ſawe I foure aungels, 2 ſtande on the foure corners of the earthe, 3 holdyng the foure wyndes of the earth, 4 that the wyndes ſhoulde not blowe on the earth, 5 neyther on the ſea, 6 neyther any tree. 7 And I ſawe another aūgell, 8 aſcēde from the ryſyng of the ſunne 9 whiche had the ſeale of the lyuyng God. 10 And he cryed with a loude voyce, 11 to the foure

four aūgels (to whom power was geuē to hurte the earth and the sea) 12 sayinge. Hurte not the earth, neither the sea neyther the trees, 13 tyll we haue sealed the seruaūtes of our God in their foreheades.

The Paraphase.

Are manifestly yet are described here after, stylle vnder the mysterie of the. vi. seale openinge, the hipocrites, antichristes tyraun- Apoca. 6. 2. Pet. 2. Acto. 4. 2. Cor. 2.

raunces, and cruel magistrates, forbiddinge the trueth and condemninge the word of God. After thys (sayth S. Johan) I sawe. iiij. aungels of darkenesse
Luce. 22. Jude. 1. suffred but not sent of God. These are
1. Tim. 4 the aforesayde hypocrytes wyth theyr
Colos. 2. false doctrine, the antichristes with their pestilent decrees and tradycions, the cruell prynces wyth theyr tyrannouse lawes, and the vngodlye Magystrates wyth theyr ignorraunce and blindenesse.

2. These stande vpon the. iiij. corners
Esaie. 20 of the earth, they reigne in the. iiij. quar-
Esaie. 11. ters of the worlde, with lyes in hypo-
1. Tim. 4 crysie, errours in superstycion, with tyrannye in power, & cruelte in executinge
Exodi. 1. humanye lawes.
2. Par. 9.
1. Cori. 2. 3 They withholde the. iiij. windes of the
Mar. 16. earth. The doctrine of the spirite, which
Act. 4. God hath sente to be blowen the world ouer, they withstande, resiste, stoppe, lette, and euermore persecute.

Gene. 2. 4 Least it shoulde blowe vpon the earth,
Joan. 16. whyche is the gardene of God, dry-
Jacob. 1. uinge awaye from thence all fylthie and
Hebr. 13. corrupcion.
Mar. 9.
Luce. 6. 5 Or on the sea, whiche is the waue-

tinge

tynge conſcience, bryngynge men to a quyetouſe holde and ſure ſtepe in the Lorde.

6 Wherupon any tree that is growinge here, whiche are menne whome God hath plãted on earth to fructifie in Chriſt to the conforte of other. Winde can be here no fickle vanite as the wind of thys worlde is, or ſo muche as it cometh frõ aboue. Theſe furiouſe aungels care not what cruelte they exercyſe to dryue awaye this heauenly blaſt. They lape about them lyke Termagauntes, they inhibite, ſequeſtre, bannyſh, empriſon, ſlee, hange, heade, bourne, and droune the poore preachers of the verytye, the veſſels of the election, and organes of the holy Ghoſte, and theyr fercneſſe hath no ende. Theyr power in darkeneſſe proſpereth vpon earth, and ſhall do tyll they haue fulfilled the whole meaſure of theyr wicked fathers, and made vp the numbre of Gods cholen flocke vnder the aulter.

Pſa.134. Jacobi.1 Apoca.12 Act.5. John.16. Sebaſtian meier

Act.9 Prou.27 Piere.12. Mat.23. Apoca.6 Apoc.20

7 And whyles theſe execrable aũgels were yet ſtoppynge thys wynde, or letynge the free paſſage of the Goſpel preachinge I beheelde (ſayeth ſainct Johan) another

Albert9.

Mat. 11. weltme-ri collec-tanea.

another aungel of a diuerse nature frō them, for he was the true messenger of God, betokening the Prophetes, apostles, and all iuste preachers.

Joan. 6. Mar. 16. Luce. 6.

8 He came forth from the risinge of the sunne, or as one taught of God in ỹ syncere doctryne of Christ, he hath stepped forward to publyshe the same, ascendinge vpwarde from the lowe sprite of mekenesse to do that Godly office.

Ezech. 9. 1. Cori. 1. Psal. 4. Ephes. 1. Psal. 44 2. Cori. 3

9 He had the seale of the lyuing God in his hand, which is the effectual word of trueth in his mouth, to execute it. The true ministers of Gods verite haue power to marke hys faythfull seruauntes vnto saluacion. Theyr tonges are ỹ writinge pennes of the holy ghoste, by whō the word of God is registred in the hartes of them that beleue. ffor fayth is the very sygne, whereby Gods seruauntes are knowen to be the chyldren of Adopcion, or of the inheryteaunce promysed by grace.

Gala. 4. Ephes. 2. Hiere. 1. Mat. 10. Luther 9

10 And the sayd aungel cryed with a loude voice, he boldely & with an earnest spirite vttered the verite, fearynge no worldely displeasure. This voyce against the vnbeleuinge Antechristes

was

was neuermore ernest than nowe in our tyme, as well in wrytynges as in preachynges. And farder hath it gone by bokes writyng, then by wordes spoken, and muche more people conuerted.

Erasmꝰ Vrolãdus. Zuinglius.

¶ An earnest message from God was this vopce to the sayde .iiij. Angels of his wrathe, whiche were by hys sufferaunce permitted cruellye to handle and to hurt hys people to theyr saluacyon and theyr owne dampnacyõ, whiche people dwelled as well vpon the sea, as vpon ẏ lãde as well in the close plãdes as in the open countre.

Dani. 7 Sebastianus. Meyer. Bapt. 3 frãciscus Lãbertꝰ

¶ And the voyce was thys. Sequestre your fearcenesse for a tyme, & in no case presume after anye cruell sorte to harme wyther the earthe nor the sea, nor ẏ growynge trees. Suffre the gospell to haue hys free course, stoppe not the passage of Gods worde, let not the wynde of his holye breth blowe wythoute impediмente. Though some hartes be worldelye, some consciences wauerynge, and some thynges barren and vnfrutefull, yet maye they repent & come to goodnesse. When the sede is sowen, some falleth vpon the good earth, and bryngyng forth frute in

Apoca. 9 Robertꝰ tuciẽsis mat. 24. Hier. 31 Canti. 4 Psal. 38. Hiere. 22 Luce. 8 Mat. 13. Luce. 19.

habundaūce. Zacheus of a great extorcio-
Mat.9 ner became a rpghtuouſe man, Mathew
Act.9 of a Publpcane a true Apoſtle & Paule
Lant.4. of a perſecuter a gentle preacher.
Roma.8 13 Ceaſe therfore from wpthholdynge
Ezech.9. the ſwete blaſte of the ſcrypture tpll we
2.Cor.1 haue ſealed vp the chosen ſeruauntes of
Hebre.11 oure eternall God in thepr foreheades,
or enpzpnted fapthe in thepr hartes bp
hps ſpzpte, whiche is the marke of ſalua-
Joan.1 tion, and tpll we haue tokened vp the
Ezech.9 whole nūbze of them. Thus to be mar-
Roma.9 ked vp for the ſeruauntes of GOD, is
Mat.5 not onelpe to beleue after the mynde of
Lucc.23. Ezechiel, but alſo to lamente the abhomi
Apoc.5. nacyon, and bewayle the wyckednesſe
that is done here. None are of that ſorte
bules thep ſorowfullpe mourne to ſee
God blaſphemed, the name of Chpſte
diſdapned, the true trodden vnder the
foote, and the perfyght Chriſten church
Strab9. deſpopled. Bp the aforeſapde Aungel is
Hapmo. not mente one Chriſten preacher alone
Albert9 but manye, for ſo muche as it is here
magnus ſapde. Tpll we haue ſealed the ſeruaun-
Hier.26. tes. & ceter. ffor after that one hathe be-
2.Tim.3 gonne, manye doeth continue it. In
Actu.4. that hath bene ſpoken afore is it mani-

feſte

feelt, ỹ were the tiraũtes neuerso madde and persecute they neuer so sore to stoppe Gods worde of hys course yet can they not so preuayle agaynste it, but it cometh to them whome God hath appoynted to be marked vp for hys. They with all the deuilles in helle can not with holde it frō them, whome GOD hath prefixed to make vp hys numbre. And thoughe that the antechristes and murtherers thinketh them to be very fewe, by reason of theyr wycked lawes, cruel constitucions, threteninges, and terrible tormentes, yet is theyr numbre infynyte lyke as here doth folowe.

Roma. 8
Mat. 16
Ephes. 1.
1. Joā. 2.
Apoc. 22
Actu. 20
Sapi. 3

The Texte.

1 And I hearde the numbre of them whiche were sealed. 2 And there were sealed an .C. and. xliii. M. of all the trybes of the chyldren of Israel. 3 Of the trybe of Juda were sealed. xii. M. 4 Of the trybe of Ruben were sealed. xii. M. 5 Of the trybe of Gad were sealed. xii, M.

6 Of the trybe of Aser were
sealed. xij. M. 7 Of the trybe
of Neptalim were sealed. xij.
M. 8 Of the trybe of Manas-
ses were sealed. xij. M. 9. Of
the trybe of Symeon were
sealed. xij. M. 10 Of the trybe
of Leuy were sealed. xij, M
11 Of the trybe of Jsachar
were sealed. xij. M. 12 Of the
trybe of Zabulon were sealed
xij. M. 13 Of the trybe of Jo-
seph were sealed. xij. M. 14.
Of the trybe of Beniamin
were sealed. xij. M.

The Paraphrase.

Apoc. 6. Joan. 6 Roma. 8 Joan. 17 Deut. 7. 14. et. 26 Exod. 4.

1 And I hearde (sayth sayncte Johan) the
numbre of the rehersed, which were sea-
led with the sure token of fayth, & mar-
ked vp for the heauenly inheryours w
Christe, not for one countre, but for the
whole worlde. ffyrst were the Jsraelites
named, for so muche as they were the
peculiar nacyon, whom God fyrst chose

for

for his owne people. Israel is myne eldest sonne, sayth the Lorde. After them folowed in course the Gentyles as the ponger sonne, that we shoulde therby knowe that all people, whiche feareth God, and worketh righteousnesse, is accepted vnto hym. Esa. 60. Act. 10. numer9 signatorum.

2 And there were sealed vnto ỹ Lord an hundred and. xliiij. thousandes of all the trybes of the chyldren of Israell, to haue the lyfe euerlastyng, of euery tryBe. xij. thousande persones. Hebre. 9 Gen. 29

3 Of the chosen trybe of Juda the fourth sonne of Jacob, of whom Christe descended, were sealed vnto God. xij. thousande. Hebre. 7.

4 Of the mighty stocke of Ruben the first sonne of Jacob by Lia, were marked vnto the Lord. xij. thousande. 1. Par. 5 Gen. 19.

5 Of the happy kyndred of God the vij. sonne of Jacob by Zepha, were tokened vnto lyfe. xij. thousande. Gen. 39. Mume. 1.

6 Of the blessed trybe of Aser the vyght sonne of Jacob by Zepha, were sealed vnto the heauenly felowshyp. xij. thousande. Gen. 30 Josue. 18. Gen. 30 Den. 33.

7 Of the plenteouse of spryng of Neptalim the, vi. sonne of Jacob by Bala, Gen. 41. Num. 34 Judic. 18

were spgned to be partakers of iope to
Gen.41. Christ.xñ.thousande.
Num.32 8 Of the notable parage of Manas-
Judi.18. ses the eldest sonne of Joseph in ỹ stede
Gen.29. of Dan, because of ydolatrye, were no-
ted for the frpndes of God twelf thou-
sande.
9 Of the humble trybe of Spmeon
the second sonne of Jacob by Lia, were
sealed to the heauens felicitie. xñ. thou-
sande.
Deu.10. 10 Of the sanctifyed succesle of Le-
Gen.29 ui the thyrde sonne of Jacob by Lya,
were marked vnto saluacyon. xñ. thou-
sande.
Mala.3. 11 Of the pleasaunt posteritie of Isa-
Gen.49. char the.ix.sonne of Jacob by Lya, were
1.Cor. 2. tokened to the iopes euerlastynge twelf
Gen.30. thousande.
2.Thes.1 12 Of the famouse trybe of Zabulon
Gen.30. the.x. sonne of Jacob by Lia, were sea-
Hebre.9. ied to the kyngedome heauenlye. xñ.
thousande.
13 Of the righteouse stocke of Joseph
the.xi.sonne of Jacob by Rachell, were
sanctifyed to Christes inheritaunce. xñ.
thousande.
Gen.35. 14 Of the godly kyndred of Benia-
min

min the twelf sonne of Jacob by Ra- i. Petr. 3.
chel, were elected vnto the eternall he- Collecta-
ritage twelf thousande. Thys set num- nea welt
bre of twelf thousande for euery tribe merci.
of the Israelites, betokeneth a notable Witho
multitude in euery kyndred of the yme, bünkelsi9
certainly appoynted of God vnto salua de tropis
cyon. And it is not to be vnderstande scriptu-
vpon them that are past, but rather vpō rarum.
them, whome it shall please God to call
in thys latter age vnder the. vi. seale ope
nynge. Whome Paule calleth the Rom. 11.
remnaunt whiche shalbe saued, accor- Amos. 9
dynge to the electcyon of grace. For Mat. 21.
lyke as by the fall of the Jewes syna- Osee. 3.
goge for vnthankefully receyuynge the Apoc. 17.
verytie, saluacyon then happened vnto Rom. 11.
the Gepthen, so shall it nowe agayne Mat. 10.
from theyr carnall churche to the Je- Psal. 83.
wes for the same. God hath not thrust
out hys people, but theyr conuersyon
shall be as is lyfe from the dead. Thys
shall the carnall synagoge of Antichri-
stes, hypocrytes, tyrauntes, and cruell
magistrates, nomore perceyue at ỳ day
then they now decerne those poore crea-
tures whome they spyghtfully persecute

and kyl, to be the true church of Christ.
Sapi. 5 When Helias thoughte no more true
Joan. 16 beleuers but him self left alyue, almigh-
3. Re. 19. ty God shewed hym of. vñ. thousande
Rom. 11. more, whome he knewe not. If he were
Jude. 1. then ignorant, muche more these foure
Apoc. 13 aungels of darkenesse, whyche nowe
Joan. 19 sleeth vp Gods seruauntes as the Je-
wes dyd Christ. Not for nothinge hath
God geuen so muche knowledge in the
Hebrue tounge. The Jewes must be sea-
Fräcisc9 led with the worde of verite. They must
Läbert9 haue the sure signe of fayth. They must
in apoca knowe and confesse Christ, whom God
li. 2. par. 3 afore promysed by the Prophetes, that
Roma. 11 xij. thousand of euery tribe may be sea-
Apoca. 9 led vnto saluacion. ffor that tyme must
Marc. 7 the antechristes cease. Their false inter-
1. Tim. 4 pretacyons of scripture, their wycked
2. Pet. 2 tradicions, their doctrine of deuils, their
Math. 8. lyes in hypocresye, their errours, their
stynkynge chastytie (whome God and
hys aungels abhorreth and the deuyll
most hyghly alloweth) wyth all their
Galat. 3. other fylthynesse they must laye aside.
Rom. 10. Where as afore time they haue ymagi-
ned other wayes of the helth & rightuous-

nesse

nesse then by Christ, as by infynite sectes of perdicyon, ydoll worshippinge, pardōs, & other abhominaciōs without nombre, they must nowe be compelled against their wyll to resigne them, not onlye by the manifest trueth, but also by those whyche as yet are enemies both to them and also to the said verite. I cā not se but it worketh euen nowe as it dyd in the primatiue churche. When the Hepthen perceiued the Apostles and Dysceples expulsed out of Jewrye for the Gospell preachinge, for the hate they had to the Jewes they gladlye receyued them, which was vnto their saluacion, though they thought nothing lesse. Not vnlyke is it in thys age, but that the true preachers and learned men, compelled also by tyrasites to decline to the Saracenes and Turkes, maye in like maner be accepted of them in spight of the Romishe deuill and his churche, and so conuerte them to the true Christen fayth, whyche they before abhorred. Suche fauer may they fynde amonge them nowe, as dyd Joseph, Daniel, Hester, Mardochens, Zorobabel, Nehemias, Esdras, Tobias and other amonge the infydeles then.

2. Pet. 2. Apoc. 18. Joannes Decolāpadi9 in Danielē

Eusebi9 Acto. 13. Rom. 11. Esai. 49 ffrancis cus Lam bertus li. 2. parte. 3. in apocalipsim.

Gene. 41 Dani. 2. Hester. 2. Tobie. 1. Mat. 24.

Luce.19. Galat.4 Apoc.18

And lyke as the Jewyshe synagoge did at that tyme wholly perysshe for reiectinge Gods worde, and neuer coulde recouer sens, so maye that false counterfayt churche of Antichriste come to destruccion for condemninge the same, & neuer ryse vp agayne. Muche is it to be feared, yf they stoppe Gods worde as they haue begonne, least that plage fall on them that lyghted vpon the Jewes at the syege of Hierusalem, by the Turke now or by some other worse then he. For though they suffre the byble to be abrode in the mother tõge in Brabant, Holland, Flaunders, Fraunce, Spayne, Italye, and other places, yet are they stil as they were Angels of darkenesse, tyrannes, persecuters, antichristes, and hypocrites, forbiddynge the right course of it. And notwithstandinge their violence, yet breaketh it forth so, that innumerable people are dayly sealed vnto God.

Acto. 4. Josephꝰ Egesippus. Mantuanus.

The swete wyndes maie not blowe for these angels of darkenesse.

The Text.

1 After thys I beheelde, and lo, a great multytude (which no man coulde numbre)

bre) 2 of all nacyons, and peo-
ple, and tounges, 3 stode be-
fore the seate, 4 and before the
lambe, clothed wyth longe
whyte garmentes, 5 and pal-
mes in theyr handes, 6 and
cryed with a loude voice, say-
enge. 7 Saluacyon be ascry-
bed to hym, that sytteth vpō
the seate of our God, 8 & vn-
to the lambe. 9 And all the an-
gels stode in the compasse of
the seate, 10 and of the elders
and of the .iiij. beastes, 11 and
fell before the seate on theyr
faces, 12 and worshypped
God, sayinge, Amen. 13 Bles-
synge, and glorye, and wyse-
dome, and thankes, and ho-
noure, and power, & myghte
be vnto oure God for euer-
more, Amen.

The

The Image.

The Paraphrase.

Psal. 138
Mar. 16.
Osee. 1.
Gene. 18
Phili. 2.
Rom. 14
Acto. 2.

1 After this (saith sainct John) I beheld an exceedynge multitude of the Gentyles or Heithen, marked into the felowship of Christe, whom no man was able to numbre.

2 These were of al nacions of ỹ earth, of all peoples of the worlde, and of all languages vnder heauen, Grekes, Latines, Hebrues, Caldeanes, Parthyanes, Medes, Elamites, Capadocianes, Asianes, Phrigianes, Egipcianes, Arabianes, Syrianes, Affricanes and Iudianes.

3 They

3 They stode all before imperyall se- Psal.9
te of God. It was geuen them by the Luce.8
holye ghoste to se hym in fayth reigning Mat.16.
in hys true churche, and to take hym for John.20
theyr mercyfull Lorde and father. Esay.53

4 They stode also in the presence of
the poore lambe beutyfully clothed with Apoc.6
longe whyte garmentes. They beleued Ephes.1.
Christe to be theyr onlye sauyour & rede Roma.5
mer, and were moste hyghlye accepted Psal.83
before hym for that beleuers sake. They Esa.45
lyued purelye accordynge to hys word, John.1
and dyd al thynges of a sincere conscien- 1.Cor.15.
ce, taking hym for theyr onelye helth and
comforte. By hym onelye they trusted to
haue their sinnes forgeuē, wherfor they
were by hym iustifyed & restored to per-
fyght innocencie.

5 Palmes had they in theyr handes Eucheri
large and beutyfull, in token of victorye us.
ouer synne, helle, death, and the deuyll, 1.John.5
whiche they haue throughe Christe. 1.Cor.15
6 And they cryed al with a loude voice. Hebre.11.
In an ernest fayth they made thys strōg Psal.113.
protestacyon, sayynge. Ephes.2

7 No meritie, helthe, nor goodnesse be 1.Cor.4.
attributed vnto vs, nor yet vnto anye Psalm.3
creature in heauen nor in earth for vs. Dani.7.

But

But all oure whole ſaluacion, lyfe, and delyueraunce, be onelye aſcrybed vnto hym that ſytteth vpon the trone of oure God, reygnynge by hys ſpyryte not in the falſe counterfayte churche, but in the true chriſten congregacyon.

Apoc.5. Hier.11 Pſal.3 Roma.9 Eſai.64 Apoca.5 Dani.7 Eſay.9 Apoc.4 Mat.18.

8 And vnto the ſwete lambe Jeſus Chriſte, which alone dyed for the ſame. ¶ For helthe is onelye the Lordes, ſo is the eternall bleſſynge, and neyther of oure workes, nor yet of oure good dedes for the beſte of them are defyled.

9 And all the Angels or mynyſters of heauen, compaſſed the trone accordynge to theyr offyce. They aſſyſted the true faythfull churche whiche is the ſeate of God.

10 The .xxiiij. elders they compaſſed alſo ſo dyd they the .iiij. beaſtes. ¶ For mynyſters they are to the ſaynctes departed, & ſeruauntes to them that be yet alyue.

11 They fell doune flatte on theyr faces before the trone. They mekely acknowe-

Phili.2. Apoca.5

leged them ſelues the creatures of God, and ſeruauntes to hys congregacyon.

Pſal.90 Läberty Luce.2

12 And they worſhypped not the ſeate, but God whiche ſate on the ſeate. Moſte hyghlye they magnifyed hym and prayſed

led hym for restorynge thyr least numbre saiynge : So be it euermore as we shall nowe declare.

13 Euerlastynge praise and glorye, perpetuall wysdome and thankes contynuall honoure and powre wyth myghte which can not be measured, be referred vnto our eternall God of all hys creatures for euer and euer, yea for all that he hath wrought in them, Amen.

Collos.1. Dani.7. Apoca.5 i.Tim.6 Mehe.8. 3.Esdr.9

The Texte.

1 And one of the elders aunswered, sayeng vnto me. 2 What are these whiche are arayed in longe whyte garmentes, and whence came they. 3 And I sayde vnto hym, 4 Lorde thou woteste. 5 And he sayde vnto me. 6 These are they which came oute of greate trybulacyon, 7 and made theyr garmentes large, 8 and made them whyte in the bloude of the lambe.

9 Ther-

9 Therfore are they in the pre
sence of the seate of God, 10 &
serue hym daye and nyght in
hys temple. 11 And he that sit-
teth in the seate, wyll dwel a-
monge them. 12 They shall hō-
ger no more, neyther thurst,
13 Neyther shall ỹ sunne light
on them, 14 neyther anye
heate. 15 For the lambe which
is in the myddes of the seate
shall fede them, 16 and shall
leade them vnto fountaynes
of liuynge water. 17 And God
shall wype awaye all teares
from theyr eyes.

The Paraphrase.

Haymo Anselmus. Sebastianus meyer.

1 And one of the auncyent elders (sayth
saynt Iohan) made aunswere vnto that,
whiche I was inwardly moste desirouse
to knowe concernynge this innumera-
ble multitude, sayinge vnto me by ma-

ner

ner of question.

2 What are these comelye persones, which are thus bewtyfully apareled in longe whyte garmētes, large and faire? And from whence came they as thou supposest.

Apoca. 6
Esai. 39.
Mat. 20.
Luce. 9.
Roma. 8.

3 And I as one ignorant of the misteryes of God of mine owne nature without the specyall gifte of him, answered after this sort.

4 Syr, thou wotest what they are & frō whence they come, by suche knowledge as the Lord hath geuen the.

5 And he saide againe vnto me thus.

John. 16

6 These are they whiche come vnto Christ by fayth, out of the great tribulacyon of worldlye wickednesse, fleshlye cares, and disquieted consciences.

1. Cor. 14.
Hebre. 11.
Acto. 14.
1. Petr. 3.

7 Abhorringe the doctrine of mens inuencions, they sett sure holde vpon ỹ lyuinge worde of ỹ Lorde. Therfore they out forgeuenesse of theyr synnes, & made their garmentes large to couer theyr olde deformitye.

John. 5.
Act. 10.
Psal. 31.

8 They washed their lyues in the teares of repentaunce, and fashyoned their dyes to his swete lawes and commaundementes. They made theyr garmentes

Acto. 19.
Psal. 113.
Dani. 12
1. Petr. 1.

Apoc.22. mentes whyte in the precious bloude of
Acto.10. the lambe, beleuinge to be purified by
Ephes.2. the merite of his death.
Dani.7. 9 And therfore are they at this time in
the presence of his magestie, accepted, ta-
ken, and allowed for the cytezens of
heauen.
+ 10 They serue hym daye and nyght in
the temple of their soules, and they prai-
se this glorious name in spirite for euer-
more.
Apoc.4. 11 The Lorde that sytteth on the trone
Exo.29. will alwayes dwell amonge them, as
Johel.2. their most mighty defender their solace,
Esai.49 and their comfort.
Jacob.1. 12 The spirite shall so refreshe them,
Esa.49. they shall nomore houngre nor thurste.
Psa.120. Though concupiscence dwelle in them
Deut.4. they shall despre none eupll.
Hier.17. 13 Neyther shall the sunne so lyght on
them, which is this worldes prosperite,
that they shall forget their Lorde God
at anye season.
John.15. 14 No heate shall hurte them, nor aduer
Roma.8 spte of this worlde ouercome them, but
Apoc.5. in that they suffre or do, al thinges shall
Mat.18. worke to the beste.
John.14 15 For the innocent lambe Christ which

is in

is in the myddes of the seate, or the congregacion of God by his worde, shall norysshe, fede, and releue them with his promes, shall preserue, comfort and leade them by his spirite. Yea he shal so ordre them they shall haue nede of nothing. And yf he be their light, helth and strēght, of whō should they be afrayed? 16 He shal bringe them vnto the fountaines of the lyuynge waters, and make them such well springes as shall flowe vp into ỹ lyfe euerlastinge. His doctrine must do it and none other, for none cometh to the father but by hym. 17 And God shall wype awaye all teares from their eyes. Aduersyte shall be vnto them a verye consolacion. No sorowes shal they care for, no tormētes shall they regarde, no troubles nor yet death shal they feare, but thinke in theyr hartes alwayes, that the suffrynges of this lyfe are nothynge to the glorye to come. The aforesayd elder myght seme to be Jacob, whose prophecye myght tel Johan, that Christ, should wash his garment in wine, and his mantel in ỹ bloud of grapes. So might it be Dauid or Esaye, whiche also confyrmeth the same.

Apoc. 21. Esai. 60. Psal. 53. Johan. 4 Eccles. 1. John. 14 Apoc. 21. John. 16. Actor. 5. 1. John. 4 Roma. 8 Math. 5. Gen. 49. Psal. 21. Esai. 63. Apoc. 19.

Marke the ſyxt ſeale ope tinge.

In this as in a glas maye be ſeane, what they are afore God ỹ at this preſent age, or vnder this .vi. ſeale openinge vnfainedly cleaued to his word, folowe-eth it in effect, & lyued accordinge vnto it.

Roma. 8. Pſal. 31. Sapi. 17. Hebre. 9. Galat. 4 John 4. Wath. 5. Luke. 6. Coll. 3. Hebre. 11. Pſal. 118. 2. Cor. 1.

ffyrſt they are clere afore God, and no ſynne ſhall be imputed vnto them for thayr faythes ſake. Conſequentlye they are delyuered of a troubloufe conſcience. The lambe hath reſtored them innocencye, and God accepteth them for hys chyldren. Theſe ſeke no doctrine but the ſcrippture. They ſerue God in ſpirite & in no dead thynges. They hunger not for mens traditions, they thirſte not for hypocrites good workes, they are well, and fullye contended wyth the lambe. They ſeke no proſperite, neyther care they for aduerſite. The word of God is theyr gyde, and therin they minde to depart. None other but ſuche are ſealed vnto God, nor none els walke before hym in whyte garmentes.

The .viij. Chapter.

The Text.

1 And when he had ope-

ned

ned the seuenth seale, 2 there
was sylence in heauen about
the space of halfe an houre.
3 And I sawe seuen Angels,
4 standynge before GOD.
5 And to them were geuen
seuen trompettes. 6 And
an other Angell came, 7 and
stode before the aulter, 8 ha-
uynge a golden censer. 9 And
muche of odours was geuen
vnto hym 10 that he shuld of-
fre of the prayers of all sayn-
tes vpon the golden aulter,
11 whiche was before the
seate. 12 And the smoke of the
odours whiche came of the
prayers of the saynctes as-
cended vp before GOD oute
of the Angels hande. 13 And
the Angell toke the censer,

and fylled it wyth fyer of the
aultre, 14 and caste it into the
earth. 15 And voyces were
made, and thonderynges,
and lyghtenynges, 16 and
great earthquake. 17 And ỹ
seuen Angels which had the
seuen trompettes, 18 prepa-
red them selues to blowe.

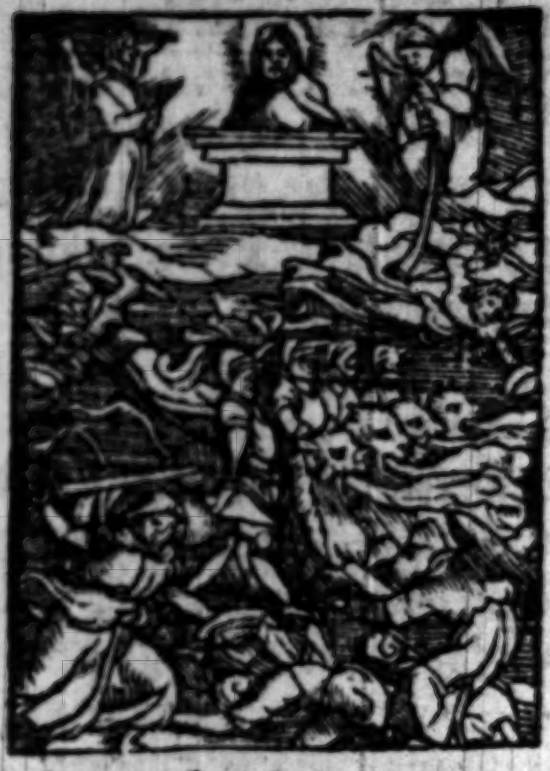
The Paraphrase.

1

Esay.32. 2. Joh.2. Augustinus. Luce.2 John.14 Hiere.51 Apoc.17 2.Tes.2. Apoc.20 Esai.32 Mich.4

IN the seuenthe seale openynge (which is the next and the laste) there was silence in heauē (sayeth sayncte Johan) by the space of halfe an houre. Thys signifyeth that there shall be in that age, that peace in the Christen churche, which Christ brought wyth him from heauen and lefte here with hys dysciples. Then shall wretched Babylon fall, then shall the bloudye beaste full of blasphemouse names perysshe, then shall the great Antichrist with hys whole generacyon come all together to noughte, then shall the fierce dragon be

tyed



tyed vp for a thousande peares. Then shall raygne peace and concorde, the truthe shall be beloued, Goddes worde shall be had in estimacyon, and hys seruauntes shall lyue without checke. Happe are they that shall se those dayes.

2 Thys splence shall endure but halfe an houre space, whiche maye be the thousande peares that are spoken of here afore, conspderynge that all the age after Christe is but the laste houre, and a thousande peares before God is but as the daye that is paste. In the tyme of this swete splence shall Israell be

Psal.125
Bedas
Apoc.20
1.Joh.2
2.Pet.3
Psal.89.

Roma.11 reuyued, the Jewes shall be conuerted,
Hier.13 the Heythen shall come in agayne.
Luce.15. Christe wyll seke vp hys lost shepe and
John.10 bryngе hym agayne to hys folde, that
they maye apere one flocke, lyke as they
haue one shepeherde.

Apoca.1. 3 And I sawe (sayth saynt Johan) seuen
Mala.2. Angels standynge before the mageste
Albertꝰ of God, which signifyeth the preachers
magnus of hys worde for the seuen seuerall times
Franciſ- of the seuen seales openynge, to euerye
cus Lam seale correspondynge an Angell. For
bertus. all that the preachers hath done from
Esay.27 the begynnynge of the Gospell, to the
Ose.8 tyme of thys laste seale openynge, shall
Hier.16. then apere at ones. In that daye (sayeth
Esaye) the trompet shall be blowē, they
that were loste shall come from the Aſ-
syrianes, the scattered flocke shall come
from Egypte, and worshyppe the Lord
in Hierusalem.

Dani.7. 4 These Aungels stode before the pre-
Hebre.1 sence of God, as mynysters of accepta-
cyon, redye to execute hys heauenly wyl
and commaundement.

Esay.58 5 And to them was geuen, vñ hollowe
euchert) trompettes, ỹ miniſtraciō of his worde
Hiere 23 was vnto them commytted. There
ranne

ranne not forthe vnsent, they spoke not vncommaunded. They blew theyr trompettes one after another. As the seales were opened, the misterpes they declared as came to theyr course. Apoc.6 1.Cor.4.

6 And another aungell (sayth sayncte John) of a muche hygher nature then these, came forthe, yea euen the aungel of the couenaunt that was so sore longed for, came to hys holy temple. Mala.3. Esa.64. Num.4 Phil.2

7 He stode before the aulter, he humbled hym selfe, he became man, he toke ỹ shappe of a seruaunte.

8 He had in hys hande a golden censer. Thys Lorde Jesus Christe the soueraygne messenger of our saluaciō toke it vpon hym alone to be our mediatoure our aduocate before God, and the onely attonement for our synnes. Hebre.9. Joan.4. 1.Tim.2 1.Joan.2 psal.140. Gene.15

9 And muche incense of odours was geuen vnto hym by the greate sayth of Abraham, Johan Baptist, and of all the sanctifyed numbre. Hebre.11.

10 That he shoulde offer vp vnto God so muche of the prayers of all the faythfull beleuers vpon the golden aulter or in hys glorifyed nature, as was ryghte afore hym. Hebr.13 Ephes.1. Apoc.12.

Hebre.7. 11 Which aulter is now before ỹ trone
Joā.14 of God. He hath an euerlastinge priest-
Actu.7 hode, he is able to saue them that come
1.Joh.2. vnto God by hym, and lyueth immor-
Actu.4. tall, standynge on hys ryghte hande as
one euer redy to make interpretacion for
vs All they consented in one ỹ he shulde
be theyr generall attournepe, cōsideringe
he was theyr onely sauer and redemer.

12 And the swete smoke of the odo-
Psa.140 rouse incense, whiche came of the whol-
Prou.12 some and feruente desyres of them that
Hebre.1. had fayth, ascended vp before God oute
Roma.8 of the aūgels hande. By hys onelye me-
Hebre.9. rite was theyr fayth accepted, & for hys
John.14 deaths sake theyr workes pleased God.
Hiere.31. 13 The sayde aungell toke the censer, he
Luce.12. prepared hys godly spyrite. He fylled it
Actu.2 wyth fyre of the aulter, whiche was hys
Johā.1. eternall charytie.

14 And he caste it into the earthe, with
poure he sente it doune in clouen fyerye
tonges vpon hys Apostles, of whose
plenteouse habundaunce all we haue re-
ceyued.

Apoca.4 15 And as it was come doune, there
Joan.15 were noyses, thonderynges, and feare-
full lyghtnynges, for it rebuketh the
worlde

worlde of synne, of rygh teousnesse, and of iudgemente. It reproued the world of vnfaythfulnesse, for contemnynge the lyght of Gods veryte. It threateneth it for superstitions, hypocresye, and outewarde obseruacyons. And vterly it condempned it for obstinacie of corrupte interpretacyons.

Mar.16. Joan.3 Esay.2 Mat.15. 1.Tim.6 Apoca.6 Math.2 Actor.4

16 There was also a terrible earthquake as it was comē into the worlde. The vngodly rulers were moued, the ambicious prelates were vexed, the couetous lawers fretted, the hypocrytes & prestes wexed madde, yea they are not yet quieted to thys daye. They styll lye & prate, they blaspheme & accuse, they persecute and kyll, they hange, bourne, and drowne theyr malyce hath none ende.

Joan.11. Mat.5 Joh.15. Psal.73. Luce.9 Esay.58

17 And the .vij. aūgels (sayth Joā) whiche are the vniuersall preachers of Gods veeyte, hauing theyr .vij. trōpettes of full auctorite geuē them of the Lorde.

18 Prepared them selues by power of the holy ghost, to execute theyr offyces, & to blowe eche one in hys course.

Joan.15. Mar.16.

The Texte.

The

1 The fyrste Aungell blewe, 2 And there was made hayle and fyre, 3 whiche were myngled with blonde, 4 and they were caste into the earthe. 5 And the thyrde parte of the trees was brent, 6 & all grene grasse was brent.

The Paraphrase.

the fyrst aungell. Actu. 2 Rom. 10 Joan. 12. Actu. 13. Hebr. 3 Apoc. 22

1 The fyrst aungell fyrst stode forth, & blewe hys trompet. The Apostles after the fyrste seale openynge (which was at the commynge of the holy Ghost) wente forwarde with the gospell, and taughte it the worlde ouer. And when they had beleued and throughly receyued ỹ word whiche were predestinate of God to be partakers of the glorye with Christe, the residewe styll blynde and obstynate, perseuered in theyr infidelyte and so perysshed.

Exod. 9. Eccles. 9 Roma. 1. Sapi. 2

2 ffor vpon them came hayle and fyre, which were mynngled with bloud. Their wyckednesse ouerwente them, theyr stubborne stomakes stirred vp theyr furye, theyr feruentnesse kyndled euer more and more

more, and their madnesse made them blynde. Joan.16. Acto. 4.

3 And these they coupled alwayes to cruelte and murther. For when Christes disciples had preached the Gospel, the wycked sort of the Jewes and Gentiles in no case would beleue it, but their obstinacie so blynded them, and their malice so inflāmed them, ỹ they sought their death and procured the effusion of their bloud. Ouer al the actes of the Apostles this is euident. Jude. 1 2. Cor. 4 Act. 7. 8. 12. 14. 15.

4 And they were cast into the earth. So occupyed their earthly hartes thys wilfulnesse and anger with thyrstynge of innocent bloud, that all grace in them was extinguyshed, & al goodnes cleane consumed. Ezech. 14 Mat. 23. Osee. 4. Jude. 1. Luce. 13.

5 The thyrde parte of the trees was brent, and all the grene grasse came to nought. Though ỹ chosen people were euer the lesser numbre, and the wicked the muche greater (as in Zacharie) yet are they not here so noted, for so muche as in the syght of the Lorde the infinitie table of infideles are nothinge to ỹ smal flocke of fayth. Considre also that in Zacharies time the Jewes were the people Math. 7 Zach. 13. Psal. 33. Luce. 12.

of

of God, whiche were nothynge in comparyson to the Gentiles. But nowe are the Gentyles his people, which euer exceded them in numbre. The typed parte of the trees wydred in theyr wickednes were founde without frute in the Gentyles.

Osee. 11.
Roma. 9
Esai. 54.
1. Joan. 1
Acto. 13.
Hiere. 2.
Joan. 4.
Mat. 21.
Luce. 11.
Primasi.
Haymo.
Frācisc9
Lābert9

6 All the Jewes whiche somtyme were the grene grasse by the manyfolde gyftes of God, and by Christes commynge of thē, were then brent by cleane. True fayth went from them, and theyr owne malyce blynded them. Though this were veryfyed of them onely, which were at the fyrst seale opening, and the fyrste trompet blowynge, yet doeth it touche the bloudy Antechristes, hypocrytes, & vngodly rulers, withstandynge Gods worde to thys presente daye, the poore Christianes beyng grene, and bringinge forthe frute in patient sufferaunce.

The Text.

1 And the seconde aungell blewe, 2 & as it were a great mountayne burnynge with fyre,

fyre, was caste into the sea.
4 And the thyrde part of the sea turned to bloude, 5 and ỹ thyrde part of the creatures whiche had lyfe, dyed, 6 and the thyrd part of the shyppes were destroyed.

The Paraphrase.

1 The second aungell blew his trompet at the second seale opening, whyche signifyeth the preachers, declaringe the secrete misteryes of Gods verye inmediatly after the apostles tyme.

2 And as they were at the pleasure of the Lorde so doynge, a monstruouse thing in a maner of a great mountaine burnynge with fyre was cast into ỹ sea. A cruel sort of false disciples and wycked brethren arose vp from among thē, al earthly mynded to couetousnesse, pufed vp with pryde & ambicion, inflāmed also w̄ anger spyght & vengeaunce they boystuously entred in amōg the people, so mutable & fickle as the sea, whyche chāgeth with euery wind. These are ỹ mountaynes that swelle vp thynkynge muche

The second angel. Mala. 2. Apoca. 2 Eusebi9 Cesarien sis. Zach. 4. 1. John. 2 1. Tim. 3. Act. 20. 2. Petr. 3 Esaie. 17 Ezech. 6. Luce. 18.

muche of them selues. These are the ryspynge hylles that boast so much of their good workes, of whose ouerthrowe by Gods word both Esaye and John Baptist dyd propheçye. Suche sperp mountaynes were Jannes and Jambres, that maliciouslye resisted Moyses, so were Phassur and Semeias, whiche vexed ỹ prophete Hierempe. Suche burnynge hylles were Cayphas & Annas againste Christ, Dyotrephes, Herpocras, Hebion, and Cerinthus againste Johan the Euangelist, Demetrius, Barichu, Hymeneus, and Alexander againste Paule with' suche lyke modye prelates respynge the trueth to thys present daye. Suche smoky mountaines of contradiccion doth daply withstande Christe in ỹ edifyeng of hys Christen church, as rebuked Zorobabel in the buyldynge of the Jewes temple.

Esai. 40
Luce 3
2. Tim. 3
Hier. 20.
Joan. 18.
3. Joan. 1
Act. 19.
Act. 13.
2. Ti. 4.
Hebr. 12.
Zach. 4.
Esaie 17.
Rom. 16.

3 They sturre vp the sea, they moue the weake people, and make them blind as asshes. In theyr hate they prouoke ỹ princes to cruelte & malyce. They cause them to punysh the poore preachers, & to put asyde the trueth least they should fall vnto it.

Apo. 20.
Acto. 16.
Luce. 11.

4 By reason of thys burnynge hyll fal- Exod.7.
lynge into the sea, the thyrde parte of the Apoc.10
water turned into bloude the thyrd part Actu.9
of the people seduced by them, became Mat.10
hatefull murtherers. Not only they ac- Joan.16.
cused Gods seruauntes, but as bloude Mat.5
thurstye beastes they consented to theyr 1.Joh.3
deaths, not consyderynge that he which
doeth but onelye hate hys brother is an
homicide.

5 The thyrde parte of the creatures,
whiche had lyfe dyed. Of those whiche
semed to be faythfull amonge them, a
great numbre were worse then noughte. Actu.19.
Dissemblyng with fayth, they betraied Apoc.3.
the trueth, and wroughte much wicked- 2.Tim.3
nesse. Many martyrs were then euerye Eusebi9
where. cesarien
6 So that the thyrde parte of the shyp- sis.
pes were destroyed also. Many chur- Eucheri
ches or pryuate congregacions called us.
parryshes, for feare of losynge theyr
goodes, and for doubte of enpryssonmēt i.Ti.6.
and death, refused the faythe, & fel cleane Luce.8
from the truethe, and so were perysshed Actu.1
and lost. ffor shyppes in the scryppture
betokeneth them.

The Texte.

1 And the thyrde aungell blew, 2 and there fell a great starre frō heauen, 3 burnyng as it were a creshet. 4 And it fel into the thyrde part of the ryuers, and into fountaynes of waters. 5 And the name of the starre is called wormewoode. 6 And the thyrde part of the waters was turned to wormewoode, 7 And many men dyed of the waters, because they were made bitter.

The Paraphrase.

The .iii. aungell. Dani.12 Jude.1 2.tim.4. Philastrius buxiēsis

1 When the thyrde aungell blewe hys trōpet at the thyrde seale openyng, there fell from heauen a great myghty starre, burnyng lyke a creshet.

2 As the preachers of that tyme opened the trueth of God, many great doctors and excellent learned men, as Arrius, Macedonius, Eutices, Valens, & suche

suche other, declyned from the syncere fayth, and fell to blasphemouse opinions concernynge the godheade. Augustinus.

3 These semed glorious to the earthlye mynded people, they apeared notable and famous to be blynde forsaken sorte, yet was theyr learnynge madnesse, and theyr doctrine fables and lyes. But this is here to be noted, that they whiche are true teacher remayne styll in heauen, they perseuer in the christen church, where as the other are fallen cleane from thence by apostasye and errours, so that they are none of Christes. Luce.16. Olee.9 2.Ti.4 Joan.6 Apoc.2 1.Joh.2. 1.Tim.4

4 Thys starre fell into the thyrde parte of the ryuers, whiche are the scryptures peruerted, and into the fountaynes of waters, whiche are Goddes owne very wordes depraued. These haue the false doctours, yea pernicious heretykes infected with theyr errours, corrupted with theyr lyes, and wyth theyr false interpretacyons made them bitter and vnsauerye. 2.Cor.4 Esay.55 1.Tim.2 Luce.12. 1.Cor.2 Amos.5

5 For the name of the starre was wormewoode, whose nature is to wythdraw all swetenesse. These w̄ their bitter heresyes and theyr noysome doctrine Hiere.9. Gen.26.

Gen. 26 destroyed the pyttes of Abraham, they
Primasi troubled the text, they mixed the truth in
us. falshede, they poysoned the waters, they
Bedas toke awaye the louesomenesse of them
Hier. 2. they left them vnpure and vnperfyghte
1. Cor. 5. (not that they can be so of them selues,
Psal. 18. but of theyr false worckynge) they made
Mat. 15. them vnpleasaunte, vnprofytable, yea &
2. Tes. 2 most pereloust vnto many.

6 ffor it foloweth. When the thyrde
Hiere, 23 parte of the waters (which are the scrip-
2. Cor. 2. tures corrupted by them) was turned
2. Pet. 2 into wormewode, or bytternesse of er-
Tren. 3 rours.

Haymo. 7 Many men of dyed of them. They
Ambro- perysshed by those doctrynes, because
sius. they were made bitter. Yet were not all
Anlber- men caste awaye, for. ij. partes were lefte
tus. vndefyled, and many that dronke the
Hiere. 2. poysoned waters, ouometed thē agaynie.
Vnelp were they lost that retayned thē
styl. The pure waters are here doubled
Psal. 18. vnto the waters infected. ffor double in
1. Tim. 5. value is the verye before GOD, and ỹ
true mynyster therof worthy double ho-
noure, where as the other are nothynge
at all.

The

The Text.

1 And the fourthe aungell blew, 2 and the thyrde parte of the sunne was smytten, & the thyrde parte of the Mone, and the thyrd parte of the starres, 3 So that the thyrde part of them was darkened. 4 And the daye was smyttē, 5 that the thyrde parte of it shoulde not shyne, and lykewyse the nyght. 6 And I beheldē and hearde an aungell flyenge thorowe the myddes of heauen, 7 and sayeng with a loude voyce. 8 Wo, wo, wo, to the dwellers of the earth, 9 because of the voyces to come of the trompetes of the aungels, whyche were yet to blowe.

The. iiij. aungel. Mat. 20 Luce. 20 Mar. 12. Mat. 28. Hieronimus. Rufin9. Cassian9 Heraclides.

1 At the fourth seale opening the fourth aungel stode forthe and blewe his trompet. Neuer was the tyme yet so parelouse, but some true preachers hath ben in it. Were there neuer so many heresyes abrode, yet haue there reygned some Godlye ministers, what though they were vnknowen to the worlde. Many syncere fathers were in the desert wyldernesse, when mooste mischief was in doynge amonge the cruell tyrauntes, whiche preuply resortinge to eyther, taught them whome God had appoynted to be saued. Of thys numbre was Paulus, Antonius, Hilarion, Macharius, Pambo, Theonas, Effrem, & suche lyke. And longe sence their tyme Anastasius, Persa, Theophilactus, ffulgencius, Beda, Ascanius, Strabus, & suche other many. Notwithstandinge al that they taught and wrote was not Gospel. Al was not without superstitiō though they lyued in much pureneſſe of lyfe.

Baptista Mantuanus. Joannes tritemi9 ffrācisc9 Kābert9

Joannes Decolāpadius in Danielem.

1 These blewe the trompet as they had receyued that tyme. But the false hypocrytes and the Antechristes so preuayled more and more vnder Mahomete, and

and the Romish Pope, that al Christia-
nite and spiritual holynesse was turned
into superstitious sectes. None was
well christened that had not a monkysh
dysguysynge. None was thought spp-
rituall, vnlesse he were shaven on the
croune. Then brought they in manye
newe wayes of saluacio, to proue Christ
but a seconde sauer, as pardons, ppl-
grymages, masses, and frydaye fastyn-
ges. Then was God able to helpe no di-
sease, but ymages were soughte vp eue-
ry where, sayncte Job for the poxe, S.
Roke for the pestilence, sayncte Germine
for the ague, sayncte Appolyne for the
tethe ake, sayncte Graciane for thyrst lo-
synge, and sayncte Barbara for gonne
shote. That ladye in that place, and that
ladye in that. Thys rode here, and that
rode there. And he that dyd myracles
here, coulde do nothinge there. Thus
was all chaunged into deuplishnesse, &
theyr preachers for lucre confermed al-
wayes the same, which were manye more
in numbre then were ỹ true messangers
of God.

Joannes Wicleus de antichristo & membris
Platina
naucler9
Otto.
Brunkelius.
Erasm9
Luther9

Joannes Olneye Carthusianus.
Vincencius.

2. Tim. 3
3. Reg 18
2. Tim. 4

2 In this most corrupted & dolorous
age the fourth aungel blowing his trō-

Joan.15. Luce.21. Esaie 13. 2 Cor.2. 1. Ti.4. Tren.4. Acto.8.

pet, the poore forsaken disciples shewinge the trueth, the thyrde parte of the sunne was smytten, so was the thyrd parte of the Mone, and also the thyrde parte of the starres. Good creaturs they founde the thyrd part of Gods heauenly worde sore blemyshed by the hypocrites, the Christen churche pyteously disfigured by the Antechrystes, and the inferieure ministers therof, darkened by tyrauntes and cruell magistrates.

Johan.12 Osee.4. Mala.4. Apoc.2. Esai.56. 2.Pet.3. Roma.1.

3 By theyr wicked stroke the light of Gods verye was hydden, and appered lesse by the thyrd part then it was afore. Lesse was Christe the sonne of righteousnesse knowen, lesse was the Christen churche faythfull, & lesse were the preachers Godly. More ignorance was at that tyme then afore, more superstition, hypocresie, and falshede, wherfore the thyrd part of them all was darkened.

Hiere.6. Albertꝰ magnꝰ. Joānes wicleus in supplimento trialogi.

4 At that tyme also by reason of thē, the daye was so smytten, that the thyrd part therof shewed no clerenesse, and so was the nyght shewyse.

5 In no case myght Christ shyne in the curates and religiouse, whiche toke them selues for the day, nor yet Christē

frutes

frutes in the common people which were estemed the vpght. Vnlye were their wyll workes alowed, and theyr dyrtye tradicions thought Godlye. The true trompet blowers or mynysters of the worde, were then compelled by cruell commaundementes, and the commons by cruell lawes enforced in no case to myddle wyth the trueth, least their abhominable doynges were espyed. In this therfore marke, what a detestable thynge false doctryne of hypocrytes is, for it bryngeth in all darkenesse an ignoraunt blyndnesse, and it shadoweth vnder pretence of vertu, all wyckednesse and synne. Bedas. Haymo. Sebastian maier

6 And then (sayth sainct Johan) I beheld an Aungel, flyenge thorough the myddes of heauen, as it had bene an Egle, whyche betokeneth certain peculyar seruauntes of God, illumined with some knowledge, and leadinge an hygh conuersacyon in the churche. Such were Joachim Abbas, Cirillus of carme, Angelus of Hyerusalem, Theolesphorus of Cusencia, Raynhardus, and other. And sens their tyme Petrus Johannis, Robertus de vsecio, Johannes de rupe scissa, Apoc. 7. Dsee. 8. Mala. 3. Phil. 3. Baptista mantuanus. Johannes Erghom Nauclerus.

scilla, Arnoldus de Villa nona, Hieronymus Sauonarola, with suche like.

Joachim Abbas. super oraculo ciril li Baptista Mantuanus.

7 These perceuinge ỹ lighte of Gods verite, and the true teachers therof dayly dempnishinge, consideringe also the mysghtye increase of darkenesse, with a loude voice they cryed earnest wayninges they sent the worlde over, vnder the title of reuelacion and prophecie.

Zach. 12 Ephe. 4. Apoc. 22 2. Tim. 3 Jude. 1. 3. Reg. 18

8 Saienge by the threteninges of scripture, wo, wo, wo, to the inhabitatours of the earth. More wickednesse is cominge, more blindnesse and more darkenesse to the vngodlye infydeles & earthlye minded people. It wyll styll be worse and worse to the folyshe ignorannt sort thorough the errours, lyes, and abhominable superstitions of the false Antichristes and cruel chaplaynes of Baal.

ffrāciscꝰ Fābertꝰ Haldenses.

9 And thys rebukinge crye, was because of the voices of the other. iiij. Angels were yet to blowe with the trompet, whose blastes they should also more deeply yet contempne. By prophecyes and scriptures, hath manye Godly men perceiued afore hande with Paule, the falle of faith, the increase of errours, and that dyuerse should decline frō ỹ trueth,

and

earnestly they haue premonished ỹ go
ernours of it. Yet haue they neglected
warninge, & vtterlye delpised thē for it
ea dinge the people into the depeth of al
rrours and fylthye abhominacions.

The.ix. Chaptre.

The Text.

And the fyfte Aungel blewe, 2 and I sawe a starre fallen from heauen vnto the earth. 3 And to hym was geuen the keie of the bottomlesse pytte. 4 And he opened the bottomlesse pytte, 5 and there arose a smoke of the pitte, as it were the smoke of a great fornace. 6 And the sun and the ayer were darkened by the reason of the smoke of the pytte. 7 And there came oute of the smoke locustes vpon the earth. 8 And vnto them was geuen power,

9 as

9 as the scorpions of the earth haue power.

The Paraphrase.

1

The fyrst Angel. Albert9 magnus. Luce. 12. Mat. 20 Acto. 5.

THe fyrst Angel which blewe his trompet vnder the fyrst seale openinge of the lambe, were they which had the word of God for that age of Christes churche, and that published it to his electes. And these doth not onlye seme to be fewe in numbre, but also they apere to haue thaught preuylye in pryuate congregacions and houses.

2 For when thys trompet was blowne Johan behelde a starre fallen downe cleane from heauen into the earthe, no parte therof reserued, neyther of the starre in heauen, representynge the spyrytuall churche, nor yet of the earthe from the starre, betokenynge the worldlye people. Neyther were the spyrytualtye of Christes churche, nor yet the layte clere from theyr popysh any where. This glytterynge starre or shynynge multitude of prelates, pastours, and religiouse fathers, were fallen awaye from the doctrine of the spyrite, from the lyuing worde of the Lorde, and from the ryghte conuersacion of Christ, into the earthe of theyr owne decrees and lawes, nothyng sauerynge but carnall tradicions, dome darke ceremonies, and doctrine of deuyls, fashyonynge theyr lyues all after the same. Then soughte they vp Plato, Anerous, and Auicenne. Then was Arystotele thoughte necessarye to interprete the scryptures. Then was there an infynyte table of sophysters and scole doctours of reals and nominals, of sentenceroners and summystes, of collygyners and canonistes, of Scotystes, Thomystes,

Esay.14
Psal.13
Hiere.6.
Esay.24
Dsee. 4.
Baruc.6

Hier.2.
1.Cor.2
1.Petr.3
Mat.15
Galat.4
1.Tim.4

Agrippa de vanitate scientiarum

Erasmꝰ

sarcerius mpstes, Dicampstes, Albertpstes, Bacu de scola-npstes, Anconpstes. And euerpe man stice theo thought his owne wpsdome best, which logie da God hath proued starke folpsheneste ati nitate. and moost pdiotpshe dottage. When Decolã- the blynde worlde supposed they had padi9 in the truthe by thys fallen starre, they had epistolis nothyng lesse. Onder the spite scale ope nynge thys darkenesse was not seane, ffrancis- but the spyte nowe discloseth all Onelye cus Lã- the slayne sorte complayned that tyme bertus li. despyrynge theyr bloude to be reuenged, 3. in Apo where as aũswere was made them, that calipsim manye moze pet shulde be kylled to ful- Apoc. 6. fyll theyr nombre. And it was proued Apo. 20 true ffor none in those dayes ones hyl- sed agaynst them, but suffred death for it. Yea of emperours and kynges that of fended them, some were accursed, some Joãnes Cariõ in cronicis. deposed, some slayne, some poysoned. Ranul- phus ce- strensis. Neyther spared they powre not yet no- ble bloude. In Englande here they slewe Kynge Edwarde, poysoned kynge Johã ffabia- nus. and famished kynge Richarde the. ij. by Joãnes maior. theyr owne hystorie, they burned syr Ro- ger acton knight, syr Johan Oldecastel Polido- rus. the Lorde Cobham, and syr Reynolde pecock byshop of Chychester they enpr- soned

soned to death, besydes an infynyte nō-
bre of poore symple soules, no lawfull
cause knowne, but lyes of theyr owen fo:
geninge. Yea and the articles that they
dyed for then, they affirme nowe to be
good. But no marueyle though they did
such mischief in those dayes.

3 ffor to the starre was geuen the ke-
ye of the bottomlesse pytte. After they
were fallen from the wysdome of God
to the corrupte dreames of men, folo-
wyng rather the creatures then the ma-
ker of them, he gaue thē ouer vnto theyr
owne ymaginacyons and fantasyes.

4. Then had they poure in darkenesse,
by theyr carnall, beastlye, and deuilyshe
diuinite to open the welle of damnacyō.
ffor what is the wysdome of the flesshe
els but death? What are theyr practyses
but fyghtynge weapons agaynste lyfe?
They had lycence to decepue, and leyser
to do mischefe in outwarde thynges, as
had sathan vpon the bodye of Job. But
no doubt the goodnesse of God yet pre-
serued the inward soules of many simple
Jobbes for time of ỹ dāgerouse worlde.

5 And when they had opened the bot-
tomlesse pytte with the key of their false

doctry-

Agrippa cōtra Co nanicles
Zach. 9.
Prou. 1
Mat. 16.
Roma. 1.
Luce. 22.
Heb. 13
Luce. 11
Roma. 8
Galat. 5
Apoca. 13
Dani. 7
Job. 1
Psa. 106
Jacob. 5.

Luce.11 doctrine, there went vp a blacke fylthye
Apo.14. aire as it had bene the smoke of a greate
Apoc.19 fornace. There arose all errours, spes,
1.tim.4. heresyes, superstycions, ydolatrye, cove-
Galat.5 tousnesse, pryde, incontinencye, falshede,
Apoc.18 hypocrysye, with all other fylthynesse,
Apoc.20 which are the frutes of helle, and they
Esaye.1, went abroade the worlde ouer. Thus
hath these cursed apostates the pope and
Mat.16. hys chaplaynes the kepes in dede, not
Luce.11 of heauen but of helle. They maye open
Mat.23. but they can not speare agaynst, vnlesse
Luce.10. they speare from heauen, as they do al-
John.10 wayes. They maye hurte, but they can
2.Pet.2. not heale, they maye destroye, but they
Mat.15. cannot helpe, they maye well damne,
2.Tim.3 but they can not saue. ffor the nature of
John.14 theyr kepe is onelye to make blynde, ob-
Apoca.3. stynate, folysshe, harde harted, and euer
Esay.63 more worse and worse. He onelye geueth
Abacu.3 lyght, grace, fayth, and helth. He taketh
1.Cor.15 awaye all, darkenesse and synne, whiche
hath the dekeye of David. ffor he alone
hath troden doune the wynpresse, ha-
uyng the whole victorye ouer deathe,
synne, helle, & the deuyll. He hath powre
onelye to speare vp both death and hell.
The fyre of Gods wrathe, they be no-

table

table to quenche. The ſmoke of the de- Apoca 6
uyls malyce and continual wickednesse Sapie. 2.
they be not able to kepe doune. Eua cou- Gene. 3.
de withstande one symple suggestion of 2. Cor. 11.
Sathan. A smal taste of this smoke lost Roma. 5
Adam with his whole posterite. And 2. Thes. 1
nowe these Antichristes hath fylled the Mat. 24
worlde with it. For what is it els but 1. Tim. 4.
wicked persuasions? a learninge of de- Gala. 5.
uyls, and a doctrine contrarie to the doc- Lucr. 12.
trine of God? poysoninge all, destroy-
enge all, and leadinge vnto hel.

6 The sunne by this smoke was darke- 1. Cor. 2.
ned, so was the wholsome ayre. The Go- Apoc. 19.
spel they defyled with their false inter- Luther9
pretacions. Gods worde they corrupted aduersus
with their gloses, commentaries, and Catherinum.
postylles. They myngled the scripturs Esai. 3.
with the dirtye dregges of their owne 2. Cor. 2.
lawes, tradicions, and olde rotten custo- Joannes
mes of their popishe fathers. So that in agricola
the churche no good ayre coude be had, super Lu-
no swete smelle of the trueth coude be cam.
founde. There was much ydol worship-
pinge, straunge erreuge, and syppe la-
bouringe, sensynge, kolynge and char-
ming, crossynge, mowinge, and iugli-
ge, gasynge, huelinge, and knockinge,

Apoc. 19 but no true Gospell preachinge.

Nahu. 3. 7 Out of this pestilent smoke came in-
Amos 7. numerable locustes, a verye mōstruouse
Wicleus vermine & horrible to beholde, crepinge
in specu- ouer al the earth. These were the disgui-
lis militā- sed swarme of cardinals, mitred bishop-
tis eccle- pes, doctours, shaven priestes, abbottes,
sie. monkes, chanōs, friers, nonnes, systers,
& heremptes, in rede, white russet, graie,
blacke, blewe, and all other colours. Of
Sabelli- these were the Benedictynes, ỹ Bernar-
cus. dines, Gerondines, Gilbertines, Cele-
Mantua stines, Scopetines, Grandimontenses,
nus. Camaldulenses, Cruniacenses, Pre-
Egidius monstratenses, Carthusianes, Carmeli
Father. tanes, Ambrosianes, Rhodianes, Gre-
Paleoni- gorianes, Purgatorianes, Guilhelmi-
dorus. tes, Jesuptes, Johannites, Hieronimp-
Polydo- tes, Minimites, Cellytes, Thaborites.
rus. Templars, Hospitelers, Crucigers, Au
ffrācisc9 gustinianes, Dominicianes, ffrancisca-
Lābert9 nes, Brygdanes, Basplyanes, of Jos-
in regulā phats vallepe, and of the darke allepe,
minorita and suche other, wpth innumerable
rū, et alij. swarmes of them ouerpe were. Peter
prophecped afore of this smokpe multy-
tude, when he gaue warninge that there
shoulde come in to the Christen churche
false

false teachers, whiche preuilye shoulde bringe in damnable sectes, denyenge the Lorde that bought them, and many shoulde folowe their damnable wayes, thorough whom the trueth shoulde haue yll reporte. But fewe hath marked that warninge. 2 Pet. 2. Mat. 24 Acto. 20 2. John. 1 Jude. 1 Esai. 1 Roma. 2.

8 And vnto these noysome locustes was powre geuen, but yet none other powre, then haue the scorpions of the earth, whose craftye nature is fyrste to crepe softlye, then grenouslye to stynge, and last of all to venyme. This pestilent vermine, God hath suffred for the wyckednesse of his people, fyrst flatteringly to crepe, to dissemble, glose, and speake fayre, promysynge prosperytie, victorye, longe life, and heauen, after this departinge. And by such meanes gote they vnder them emprours, kinges, gouernours and all the worlde besydes. Exod. 10 Ezech. 2. Haymo. Albertus Job. 34. Math. 7 Hebr. 27 Sebastian meier in Apoc. Gregorius in lib. dialogorum.

9 Then dyd they stinge their consciences with terrible dreames and visiõs, and with fearful reuelacions of purgatorye and of hell, to builde them vp faire houses, and to lyue in welth and pleasure. Fynallye they venymed theyr fayt wyth theyr poysoned counsels and Odilo cluniacẽsis abbas

2.Pe. 2. promises, and so take they from them
Apoc.18 the true hope in Christe, makinge mer-
Exod.10 chandyse of them through couetousnesse
Deu. 28 and faire wordes. Thus cloistringe to-
Sebastia- gether lyke locustes they haue left no-
nus frāck thinge grene, but all they haue withered
in.2. par and destroyed. No workes myght then
te cronic- be vsed of Gods prescription, but suche
orum. as were fantasyed by them for aduaun-
tage, as masse foundinge, chaunteries
buildinge, priest synginge, ymage gyl-
Hiere. 5. dinge, killinge of reliquies, prapenge to
Psalm.2 death men, and such lyke. And when
they were ones franke and fatte, they
stode vp together proudelye against the
Lorde and his worde.

The Text.

1 And it was sayed vnto them that they shoulde not hurte the grasse of the earth neyther anye tree, 2 but onlye those men whyche haue not the seale in theyr foreheades. 3 And to them was

was it commaunded, that they shulde not kyll them, 4 but that they shulde be vexed fyue monethes. 5 And theyr payne was as the payne that commeth of a scorpyon, when he hath stong a mã. 6 And in those dayes shal men seke death, and shall not fynd it, 7 & shall desyre to dye, and death shall flee from them.

The Paraphrase.

1 Yet were they commaunded that they shulde in no case hurte the grasse of the earthe, neyther anye grene thynge, nor tree. Though they were permytted by the sufferaunce of God to do muche mysshyefe, yet coude they harme none but suche as wanted fayth. He ordayned from the begynnynge alwayes to saue hys Meuer coude Sathã hynder the soule of Job, onelye dyd he vexe the outeApoca.7 Prou.11. John.6 Mu.24 Acto.20 John.17

Job.2. warde carkas and goods. Where as
Collo.1. fayth is growynge, true hope in Chri-
Roma.8 ste sprynge, and workes of charp-
Galat.5 tye fructyfyenge, they shall do no hurte
Joan.18 by the promes of GOD. Where the
Hiere.15 gyft of the spyryte habundeth, they can
Mar.16 in no wyse preuayle. Yf anye hydraun-
te doth fall, it is where faythe is wan-
tynge.

Apoc.7, 2 ffor onelye had they powre vpon tho-
Apoc.19 se men whiche had not the seale of God
Ephes.5 in theyr foreheades. They onelye are in
Franciſ- parell that haue not the sure fayth. And
cus Lam the more want they haue thereof, the mo-
bert9.li. re is theyr scathe when it commeth.
3.in Apo
calipſin 3 Yet had those locustes in commaunde-
mente, that in no wyse they shulde kylle
them whō they had noyed. ffor the wyll
of God is that no wycked persone shuld
perysshe, vnlesse he respyted the holye
ghoste, but rather to turne from synne
and to lyue.

Ezec.18. 4 Onelye was it permytted that they
Ambroſi shulde be vexed.v.monethes. Onelye for
us anſ- theyr lyfe tyme were they suffered to o-
bertus. uerloode theyr poore consciences wyth
Mat.23. theyr beggerlye traditions, to trouble
Galat.4 them with theyr tromperye, to greue the
wyth

with theyr curses, and to tormente them with theyr threteninges of theyr purgatorye and theyr helle. Though they bynded for want of the scryppture, erred in all poppishe deuplrye, and for lacke of true knowledge had not the token of fayth, yet perpshed they not wholpe, no more then dyd Nicodemus and Gamaliel whiche were but carnall men. But theyr endes the Lorde reserued to hys owne mercyfull goodnesse, for confessynge the names of Jesus Christe.

1 Yet were they sore vexed for the tyme, and theyr payne was as the stynghynge of a scorppon, when he hath hurte a man. A prickynge of a more then halfe desperate mynde, a feare of a wonderfullye troubled conscience, yea & a greate doubt of saluacyō had they, tyll God shewed hys mercy vpon thē, opening theyr faynt hertes, and strengthenynge them wyth hys inwarde powre.

6 And in those dayes shall men seke death, and yet shall not fynde it. For the greke of theyr looded conspences they shall in confessyons take counsell of them, whiche is verye poyson & deathe, yet shall GOD so preserue them

M.iiij it shall

Osee.11.
John.9
Joānes.
Eckius

Apoca.7
John.3
Acto.5
Franciscus Lambertus.
Eccl.39.

Ephe.4
Sapi.17.
Sebastian meier in Apoc.
Sapi.16
Osee.10
2.Tim.3
Osee.4.

it shall be no death vnto them. For no
Roma.8 dampnacion can be vnto them whiche
Gen.19. are in Christ Jesu. Loth dwelled in So-
Luce.17. dome, yet perished he not with Sodome.
Apoca.6
Mar.9 7 They shall desire to dye, and yet
Wicleg death shall flee from them. When they
in lib. de feele the terrible gnawinge of inwarde
confessio fearefulnesse, they shall seke vp their
ne. stynkynge renedyes, and requyre their
Hiere.2 dyrtye merytes, which is cleane to dye
from Christe, and to forsake his lyuinge
waters for their fylthye puddels of hy-
Hiere.31 pocrisye and deuylysshnesse. Yet by the
Joānes singular grace and vnspeakable mercye
Hus de of GOD, that they seke shall flee cleane
antichri- from them, & that they haue not soughte
sto. for, shall saue them, whiche is the onelye
1.Petr.3 bloude and death of Jesus Christ. Thus
Tit.3 shall they haue lyfe vnloked for, and be
Gene.5. taken vp with Enoch from the wicked-
Psal.83 nesse of thys worlde, and se the
God of Goddes in Syon
wythout their deser-
uynge.

The Texte.

1 And the symylytude of the locustes, was lyke vnto hoꝛses pꝛepared vnto battayle.
2 And on theyꝛ heades were as it were crounes lyke vnto golde. And theyꝛ faces were as it hadde bene the faces of men. 4 And they had hayꝛe as the hayꝛe of womẽ. 5 And theyꝛ tethe were as the tethe of Lyons. 6 And they hadde habbergyõs, as it were habbergyons of yron. 7 And the sounde of theyꝛ wynges was as the sounde of charettes, 8 whan manye hoꝛses runne together to battayle. 9 And they hadde tayles lyke vnto Scoꝛpyons, 10 & there were stynges in theyꝛ tayles.
And their power was to hurt

men fyue monethes. 12 And they had a kynge ouer them whiche is the aungell of the bottomlesse pytte, 13 whose name in the Hebrue tongue is Abadon, but in the Greke tonge Appollyon. 14 One wo is past, and beholde two woes come yet after thys.

The Paraphrase.

Sap. 16. Roma. 1. Waldemus in fasciculo zizaniorum.

1 And the locustes in similitude were lyke vnto horses prepared vnto battaile full of stomacke, strife, contencion, anger and hate, rygorouse in examinacions fearce in excommunicacions, modye in disputacions, madde hastye and cruell agaynste the veryte, and euermore grogynge amonge themselues one secte agaynste another.

Esay. 28 Mat. 23. Jacob. 3 Luc. 22 3. John. 1 Mat. 23

2 Vpon theyr heades they had counterfet crounes in maner of golde. Glorpouse names of dignitie had they, and sumptuynge tytles of hyghe preemynence vndeserued. Moste holye fathers, moste gracyous lordes, and mooste reuerende maysters

maysters commonlye were they called. Luce.20.
They made large theyr phylacteryes, & Mar.12.
set abrode theyr skrites, they soughte the Luce.18.
hyghest places in the synagoges, and salutacyons of reuerence in the stretes.
They were not as other men be. The symplest holy water prieste amonge thē was syr at the leaste, whyche is no lesse then lorde. By presumpcion, pryde, and 2.tim.3
ambicyon, they exalted them selues aloft 2.The.2
as the Ceder trees of Lybanus, aboue Psal.36
Emperours, kynges and prynces. Yea Esay.14
they set theyr seates in heauen, & became Abdi.i.
Gods byears to dampne and saue at Esay.28
theyr pleasure. But wo be to the proude Phil.3.
crowne of thys dronkē generacyō, whose Psal.1.
God is theyr belly, and whose glorye is but dunste, and shall be theyr shame and confusyon.
3 Theyr faces were not vnlyke to the Col.2
faces of menne. And outewarde pretēce Apoca.3
they had of wysdome, grace, and godly- Joseph9
nesse, yet was there nothynge lesse wyth Mat.6
in them. Very prudent, wyse, and lear- Luce.11
ned they semed in theyr commonynge, Mat.23.
discrete in behauer and sober in theyr ly- Mar.12.
uynge, yet were they but paynted combes full of all synne and fylthynesse.

The

The counterfet goodnesse they shewed outewardly, was onely to be sene of the worlde.

Apoc. 9 2. Tim. 3 Jude. 1 2. Pet. 2. Roma. 1. Ezech. 4 Eccle. 21 2. tim. 3 Act. 20.

4 Haire they had on their heades most like to the haire of women. All wauering were their myndes, inconstaunt fickle and folishe. Their hartes were geuen to vnclennesse, their flesshe to voluptuouse desires and pleasures, so that in them raygned all beastlye abhominacions. All execrable lustes flowed in them as the water of the Occeane sea.

Cant. 2. Psal. 79 Mat. 10. Hier. 23. Apoc. 9 Albert 9

5 Their tethe were as the tethe of Lyons. ffor they were wholy geuē to greadynesse, raupne, fearcenesse, and cruelte not sparynge, but deuourynge the flock not saupnge, but losynge, not helpyage but destroyenge. These were those wyld beastes that trode doume the vyneyarde of the Lorde, those vnreasonable Boores that hath roted vp all, and those bloude thursty wolues that hath rent the poore lambes in peaces.

Luce. 21. 1. tim. 1. Mat. 12. Hebr. 6

6 Habbergions had they vpon them like Jackes of iron maple, whiche signifyeth their obstinate malice, their hard frowarde stubborne hartes agaynste the verite

berpte of God. ffor wylfully they reſiſted it, blaſpheming the holye ghoſte w the Phariſees and ſcribes, whole ſynne ſhall neuer be remitted in thys worlde nor in none other.

7 And the ſounde of theyr wynges was as the ſtout noiſe of charettes, whē many horſes buſcle together towardes a battaple. The wynges of theſe abhominable locuſtes, that ſet them aloft ſo farre aboue them ſelues, are theyr dignities, offices, ryches, lyberties, preuileges, lawes, and ſuch lyke, which holdeneth them in all thynge, be it neuer ſo vniuſt.

Joannes Hus de Anatomia antichriſti. Wicleus li. 2. de ſermone domini in mōte. Sebaſtianus meyer in Apocalipſim. Apoc. 8. Eſai. 10. Mich. 3. Rom. 16. Joan. 16.

8 The noyſe of theſe is great, the note, the rumoure, the fame is mightye the worlde ouer, as well in cronicles & writinges as in the ſpech of the people. Yea vnder the title of God they bolſter their wickednelle to make it the ſtronger. All muſt be Gods dignities, Gods ſeruice, Gods lawes, Gods religions, when it is ſtarke deuilyſhnelle. They make what lawes they lyſt, they commaunde and forbidde, they ſet vp & plucke doune they both curſe and bleſſe, yea they do all miſchief and all in his name. Be it

neuer

neuer so vngodly, cruell, and falſe, yet muſt it forth in the name of God. Thus migthyer wynges they haue then had the greate Egle in Ezechiel. Neyther coulde Pharao in Egipt, nor Nabuchodonoſor in Babilō, nor Antiochus in Jury do ẏ they might do here in chriſtēdō.

Ezech. 17
Exod. 5.
Danie. 3.
1. Math. 1
Deute. 8
Hiere. 51.
Eſaie. 9.
Wicceus lib. 2. de ſermone domini in mōte.

9 For they had taples lyke vnto Scorpions, and there were ſharpe ſtynges in theyr taples. Theyr ſtudye, labour, & practyſes was euer for a falſe concluſiō. The ende of their faire compaſſed crafte, was alwayes to maynteyne theyr errours and lyes.

10 And thys had a very ſharpe ſtyng. For death was towardes them that wythſtode theyr gynnes. Deſtruccyon of body and gooddes was euermore at hande.

Primaſius, lib. 3. in apoca.
Job. 2.
Mat. 10.
Joannes Hus de regno antichriſti.

11 Yet was theyr poure onely to hurt men for .v. moneths ſpace, to harme thē in thys ſenſyble lyke, deuyded in fyue partes. No poure had they vpon the ſoules hence departed. Then coulde they not hinder with all their cenſures, blacke curſes, ſuſpencions, diſgradynges, interdiccions, excommunicacions, and all ſuche terrible thunderbaltes, with boke

belle,

and candle. ffarder extended not they? Luce.12.
byolence, then vpon the poore bodyes. Sapi.3.
The soules were in Gods hādes, whose
mercy is neuer farre of.

12 A kynge they had ouer them, which Apoc.20
is the aungel of the bottomelesse pytte, Job.41.
for he is the head captayne of al ỹ chyl- Johan.8
dren of pryde, the maister of errours, & Luce. 11.
the father of lyes. Medes must the deuil 2.Tes.2.
be theyrkyng whyles hys swoky doc- 1.Tim.3.
trine hath norysshed them, fedde them, Psal.17.
and sette them forthe in theyr colours. Math.15
Sure we are that they are straungers Hiere. 2.
to God, for the heauenly father neuer
planted them. Well, suche people, suche
gouernour, suche swarme, suche stynk-
kynge leader.

13 The name of this theyr capitayne Hieroni-
in the Hebrue tounge is Abadon, and in mus.
the Greke tounge Apollyon, and bothe Erasmꝰ
signifyeth a spyghtfull destroyer. Hys Math.4
nature is to persuade all euyl, to infect Gene.3.
the mynde, to corrupt the hart, to plucke Luce.11.
awaye fayth, to make the soule blynde, Mat.12.
to robbe man of all goodnesse, to se- ffrāciscꝰ
parate hym from God, and to dampne Lābertꝰ
hym wyth hym selfe for euer. Who is
that

that wretched army that hath such a capitayne, & that forsakē multitude which hath suche a kynge.

Bedas Haymo. Albertꝰ magnus.

14 One wo is past. One cursed season of execrable blasphemy, darkenesse, and deuplyshynesse, vnder the fyft seale openinge, and the fyfte trompet blowynge is at an ende. But loke to it well, for .ij. other woes, yet shall come after thys, vnder the .vi. and .vij. as here after wyll apeare.

The Text.

1 And the sixt aungell blew
2 and I hearde a voyce from
the 3 foure corners of the gol-
den aulter, whiche is before
God, 4 sayeng to the sixt aun
gell, which had the trompe. 5
Lose the .iiij. aungels, which
are bounde in the greate ry-
uer Euphrates. 6 And the
foure aungels were loosed, 7
whyche were prepared an
houre for a day, for a moneth
and

and for a yeare, & for to slee ỹ thyrd part of men. 9 And the numbre of horsemen of warre were twenty tymes. x. thousand. 10 And I hearde the nũbre of them. 11 And thus I saw the horses in a vision, 12 & thẽ that sate on them, hauynge fyery habbergyõs of a yalow & brymstone colour.

The Paraphrase.

1 Consequently the spyrt aungell stode forth and triumphantlye blewe hys trõpet. Constantly the spyncere preachers of thys present age hath taught Christe and hys herpte, vnder thys .vi. seale openyng wherein they haue disclosed the detestable errours and shamefull abhompnacyons of the other age afore.

The fyrst aungell. Bedas anglus in apocalipsim. Sebastianus meyer.

2 And as thys trompet was blowen I hearde (sayth sayncte Johan) a sweate voyce from the .iiii. corners of the golden aulter, whiche is before the eyes of God. The aulter whiche is mooste precyouse,

3.Re. 7. moſt dere, & moſte acceptable vnto God
Apoca.8 the father, is Jeſus Chriſt full of grace
Mat.17. and verytie. Vpon hym was offered one
Johan.1 pleaſaunt offeryng, whoſe habundaunt
Hebre.9. ſweteneſſe hath releued all faythfull be-
Johan.1. leuers. And nothyng is accepted before
Coloſſ.2 God to thys preſent daye, vnleſſe it be
Roma.5. offred vpon hym. None aulter els allo-
1.Cor.5. weth he for the ſacrifice of peace, neither
Marye nor Johan, Peter nor James.
Hebre.9. Vpon hym we offre whē we truſte one-
Rom.12. ly in hym, and alſo when we ſpue accor-
Coloſ.3. dyng to true faythe in hym, reſtrainyng
1.Pet.2. oure olde Adā with hys fleſhly deſyres.
Mat.28 3 The. tiū corners of thys aulter is

the gospell, whiche he hath lefte by hys Apostles in the.iiii. quarters of the vnyuersall worlde. The voyce is the ioyfull tydynges or message therof. And thys signifyeth Christe not onely to haue hys churche within the dompayon of Rome vnder bōdage, but also in all other partes of the worlde in lyberte. All these iiii. corners hath but one voyce. The gospell euerye where taughte hath but one heauenlye message of mercye and peace from God the father, one glad tydynge of helth and saluacyō from Jesus christ, and one swete smell of the grace of God and of victorye in Christ from the holye Ghost.

Mar. 16
Rom. 10
Mat. 16.
Galat. 4
Roma. 8
Ephes. 1.
Joan. 16
Roma. 1.
1. Cor. 15.
Joan. 14

4 And thys one voyce commaunded the fyrst aūgell whiche had the trompet or the true faythfull preachers vnder the fyrst seale openynge, whyche had the administracyon of the worde at the onely gyfte of God.

fr̄aciscus Lāberto lib. 3. in apoca.

5 To go forth and to louse the. iiii. Angels which are bounde in the greate ryuer of Euphrates. Many hath the Lorde anoynted with hys spyryte in thys age to preache delyueraunce to the captyue, to opē the pryson to thē y were in bondage,

Luce. 4
Esay. 61.
Amos. 9

Hiere.31. and to declare the acceptable peare of
Johan.5 health. By whose preachynge he hathe
Psal.10. nowe vnshakeled the chyldren of ỳ dead
2.Par.7 and set them at lyberte to preache hys
Baruc.6 name in Syon, and to worshyp hym in
Mat.23. Hierusalem. Many that afore were fet-
tered wyth fantasyes, poked with vn-
adupsed vowes, and ouercharged wyth
intolletable bordenes amonge bysshops
priestes, monkes, chanons, frers, and
Hebre.9. nonnes, are nowe gracyously deliuered,
Luther9 and with a free conscience confesseth the
aduers9 verye of God.
pseudo 6 So that many amonge the. iiij. aun-
episco- gels, or a great numbre of them ỳ were
pos. sometyme antichristes, hypocrytes, ty
Frãcisc9 rauntes, and murtherers, are nowe lose-
lãbertus ned from Euphrates the great floode of
in apoca wauerynge fantasyes, and of the fyckle
pleasures of thys world. For thoughe
they were sore bounde in theyr conscięce
and lyfe, yet wanted they there no wan-
Idẽ Lã- ton delyghtes, to nourysshe and fede all
bertus fleshlynesse. They lacked nothynge that
de causis myght mayntayne theyr pompe, vayne
execraci- glory, couetousnesse, pryde, glottonye, ⁊
onis mul lecherye, but they had it in habundaunce.
torum se And thoughe the nature of Gods word

be

be as of a kepe to open vnto them that beleue, and to speare vnto them that beleue not, yet is it sayd here to open vnto both. But yet in diuerse respectes. ffor in the chosen sort it openeth to loue, in ye other it openeth to hate. The one bryngeth forth hony by it wyth the bee, the other venyme with the spyder. The one is made more meke & gentyll, the other wareth more cruel & madde. As Paule sayth, vnto some it is the sauer of lyfe vnto lyfe, and vnto some agayne it is ye sauer of death vnto death. ffor harde is that worde to the execrable Aungels or children of Sathan, calling them from Euphrates. They can in no wyse abyde it. Yet were the .iiij. aungels lousened from thens, and hath lost a great parte of theyr pleasures. Sence the Gospel came in, the antechriftes hath lost the profyghtes of theyr bulles, pardons, confessions, preuy tythes, dyell offeringes, purgatory, masses, belle christeninges, churche hallowinges with other loose endes. The hypocrytes hath loste their more then pryncely habitacions, their monasteries, conentes, hospitalles, prebendaries and chamterpes, with theyr

culorum. Acto. 4. Johan. 8

Acto. 19 Johan. 7 2. Cor. 2. Luce. 2. Johan. 6 2. Tes. 2 Mala. 3. Apoca. 7

Joannes Wicleus in sua cõfessione, & in libello ad parliamẽtũ regis.

fatte feding and warme couches, for pll gotten good wil home againe. The tyrannes and murtherers haue not nowe theyr pleasurs in all poyntes as they had afore tyme, what though they reuelte be styll as much as it was and rather more. For the people is not now to their mynde as then. And as these aūgels are loosened in thys quarter of the worlde, so shall they be in all other quarters, the Lord appoyntynge theyr tymes. One corner of the aulter hath geuen his voice I doubt it not but the other thre wyll shortly do thesame.

ffrāciscꝰ Lābertꝰ lib. 3. in Apocalip. Otto brū felsūs, & alij.

Dani. 12. Johan. 7 Joachim abbas in apoca. Eusebiꝰ Cesarien sis.

7 The .iiij. pll aungels were prepared (sayth saynct John) for an houre, for a daie, for a moneth, and for a yeare. At no time are the antichristes vnredy to do mischief, the hypocrites to decepue, the tyraūntes to persecute and kyl. Sēce Christes time to this daye neuer ceased they, but styll euermore they haue bene doynge. Yet hath theyr fercenesse bene more and longer at one tyme then at an other, more vehement in some places the in some. And at this tyme, their continuaunce is some where long, some where short. Some where is their cruelte more

Joannes

some

where lesse. Theyr daies are not alwaies alyke, nor their lyues of one lenght.

8 Not withstandynge for theyr time they shrinke not, but stil they go forward to slaye ỹ thyrd part of men. None other can the tyraunt be but a tyraunt, nor the antechrist but an antechrist. None other part can the hipocrite playe but his own, nor yet the spyghtefull murtherer. Euer seke they to kylle the innocente people. Euermore practyse they to bringe out of the waye the righteouse seruauntes of God, taken here for the thyrde part of men or in the smaller nũbre, for so much as here is neither bloud nor fyre, warme wode nor smoke.

9 And the numbre of theyr horsemen, lyke vnto the horsemenne of armes in warre, was. xx. tymes. x. thousande, or x. score thousande. An innumerable multitude haue they sente forthe the worlde ouer, to deceiue and blinde, to destroye & kyll. Horsed they are with their beastlye lawes & decrees, & armed with their frece authoritie and cruell poure. And who is not nowe and horse manne of theyrs, and a cruell Saul, makynge hauock of Christes poore congregacyon?

naucleri. Jacobus bergomensis. Joannes Hus de anothomia antichristi. Mat. 23. Joan. 16. Sebastiã meier Apoca. 8 Ticonio. apher. ex prima sio et ansberto Joannes brencius Acto. 8 2. Pet. 2. Mat. 10. Dan. 12.

Euery where they bye them & selle thē, betraye them and accuse them persecute and enpryson them, indyte them, & burne them.

10 And I harde the numbre of thē (saith sainct Johan) or knewe certainlye afore hand that ỹ trueth in those daies should haue many such enemyes. I vnderstode it in spirite, I beleued it and surely marked it vp for a warninge to them that should come after.

Ambrosius. Ansbertus. li. 4. super Apocalipsim. Haymo. Apoc. 9 thomas mangeorgius in pannuochio. Joānes. Micleus lib. 2. de sermone domini in monte

11 Consequentlye I sawe the settynge forth of them. I beheelde in a vision the horses, franke, fatte, and fearce, whyche were none other then the afore sayde locustes that crept out of the smoke from the bottomlesse pytte. In the fifte openinge or blaste of the trompet, whyche was ỹ ranke tyme of their goinge forth they were but locustes, leane, bare and nedye. In their beginninge the antechristes and hypocrytes, as bishopes, prestes, monkes, chanons and friers, were poore, abiect and vntydye. But vnder ỹ first they grewe vnto great horses. They were so pampred with possessions, fatted with pleasures, and boldened wyth auctorite. And when they were ones co-

men

men into the estimacion of the worlde, then waxed they high, headye, fearce, proude, and cruell. Then were they horses of pleasure for prynces and worldye magystrates, to carye them at their owne lustes, for they were vnbridled. No lawes had they for them. The scepture croune, swearde and poure, might then passe none other wyse in emprours and kynges then they had fantasyed. A faute then done againste them, coude be no lesse then both heresye and treason. If they sayd but burne, then muste they be but drawen, hanged, and burned, no remedye. ffor that that toucheth them, toucheth the princes honour also, to make the mater more grevouse. They should not els be both parteners in the vengeaunce of God for innocent bloude shedynge. Yea hurt they not the righteousnesse in all their mischiefe, though it so apereth vnto them, for so muche as their death is precious in the syght of the Lorde, and they dwellinge place the aulter of GOD Christe full of rest and peace.

bēnō cardinalis. Joannes Carion. thomas walden9 ffabiā9 polidor9 li. 22. cro.

Mat. 23. Luce. 11. Sapie. 3. Psal. 115 Apoca. 6 Ephe. 2.

12 And the men that sate on these horses had syerye habbergions of a yalow

Exod.7. 3.Re.22. Psalm.2 2.Tim.3 Colo. 2. Waldenus in fasiculo zizaniorū. Sebastian Meier Fabellicus. Platina. Blōdus. Carsulanus. Wernerus. Cornelius agrippa.

and brymstone colour. The princes and rulers prouoked by the craftes of these false prophetes and deceyuable teachers to ryse against Christe and hys worde, are armed with cruelty in vnryghtuousnesse, with a false charyte, and with a counterfait wysdome. In the examinacion of causes they wyll of tymes seme fauourable, louinge, and wise when in effecte they are nothinge lesse. For moue the mones with the trueth or the quicke learninge of the spyryte, and then wyll they do as doth the brimstone that is touched with fyre. They flame out their malice, they spytt forth their wickednesse, and their fylthie iudgementes stinketh the worlde ouer. Many such swete sauers of their politique wisdome or rather fleshelye folishnesse, haue they left behynde them in their chronycles and hystoryes that vnwholsomelye sauoreth yet to this daye. And thys haue they of their vnbryded horses, their gholtlye fathers, confessours, and counsellers, ouer whom therlettres haue neyther poure nor auctoryte but as they lyst.

The

The Text.

1 And the heades of the horses were as the heades of Lyons. 2 And out of theyr mouthes went forth fyre, and smoke, and brymstone. 3 And of these thre was the thyrde part of men kylled. 4 That is to saye, of fyre, smoke, and brymstone, whyche proceded out of the mouthes of them. 5 For theyr power was in theyr mouthes, 6 and in their tayles. 7 For theyr tayles were lyke vnto serpentes, 8 and had heades, and wyth them they dyd hurte. 9 And the remnaunt of men, which were not kylled by these plages, 10 repented not of the

dedes

dedes of their handes, 11 that they shoulde not worshyp deuels, 12 and Images of golde and siluer, and brasse, & stone, and of woode, 13 whiche neyther can se, neyther heare, neyther go. 14 Also they repẽted not of their murther, and of their witchcrakt, 15 neither their whoredom, neyther of their thiefte.

The Paraphrase.

Haymo li. 2. in apocalip. Joannes Hus de regno antichristi. Wicleus lib. 2. de sermone domini in monte

1 The heades of these horses were in similitude as the heades of Lions, whiche betokeneth their proude, bolde, & mysghtye malice agaynste Gods verite. In the other age when they were but locustes, they had the faces of men, for some reason yet apered in their lawes and doinges, though they stode not al with gods worde. But sens they grewe vp in corage, and became furiouse horses, they haue laped awaye those faces and nowe taken to them fierce Lions heades. Now is there nothinge in them but open ma-

lice,

yre, cruelte, and spighte. Nowe are they
termagauntes all together and verye de-
uyls incarnate, where theyr dirtye tra-
dicions be not kepte. So egre they are,
theyr horse men can not restrayne them,
theyr pryuces can not rule them in suche
a matter, vnlesse they wyll be torne in
peaces, as manye of theyr predecessours
haue bene afore tyme both Emperours,
kynges, and other gouernours.

2 ffor out of theyr mouthes goeth fyre,
smoke, and brimstone, Gods worde they
preache not, for they are become horses.
Theyr office is nowe to carry whether
it shall please them, and to leade the pry-
ces at theyr lust. Nowe roore they like
lyons wyth their greate grandsyr sathã,
seekynge whō they deuoure. Now breath
they forthe of theyr execrable mouthes
the hoote fyre of theyr threatenynges and
curses. Nowe womete they abroade the
fylthye smoke of theyr vanityes and fa-
bles. Nowe spewe they oute the stinking
brymstone of theyr lyes and errours.

3 So that they haue kylled with these
iij. plages the thyrde parte of men. But
yet none other els then those which hath
geuen credence to theyr errours, beleued

theyr

Lambert tus shaf
naburgē
sis.
Sigeber
tus gem
blacēsis.
Otho
phrisin-
gensis.
Esay. 56
Mat 24
2. Pet. 2.
1. Petr. 5
Ephes. 6
John. 16
Actor. 9.
Luce. 21.
2. Tim. 3
1. Tim. 4

Joãnes Hussius de regno vita, & mozbus ãtichristi

thepz fables & feared thepz curses.

4 ffoz none other were slayne, but they onelye whiche lasted of the fyze smoke and bzymstone that wente oute of thepz mouthes. None other els were lofte and deprued of the lyfe whyche is in Christe Jesu, but suche deuoute dottrels, & world ly wyse people as they taught & brought vp in falle worshyppynges.

Col. 3
1. Cor. 1
Baruc. 6

Sebastia nus meier in apoc.

5 No doubt of it but the power of these cruell beastes was moste in thepz mau-thers. The strenghte of the detestable teachers to begyle the wzetched pdiothes and blynde asses of the worlde, is euermoze in thepz speche, in thepz sermons, confessyons, and pzeupe counsels. There with do they :nfatuate them, blynde thẽ, and kylle them.

Joãnes Wicleg de confessione latiozum.

6 Muche poure haue they also in thepz tayles behynde, which is not onelye their hypocrytpe the lyfe, but also thepz pestilẽt tradicions, lawes & customes, with these do they soze infecte & greuoussye poison.

ffranciscus Cam bertus li. 3. in apo. otho bzũ

7 Let no man thinke thepz nopaunce to be lyght noz thepz greuaunce small, consyderynge that thepz tayles are lyke vnto serpentes, and haue heades wherwyth they hurte. Not onelye doth thepz doctrine

doctrine for their lyfe tymes stynge, be- felius in
ayne and corrupte the sylly soules, but locis cō-
also their examples, constitucyons and munib9.
vsages, left behynde them to be perfour Mat. 23
med of other whiche folowth, to the 2.Tim.3
ouerlaydynge of their conscience also, Mar. 7.
doth poyson them vnto death. They in-
fecte their beleue, and prouoke them to
trust in vayne thynges, and are Jeoper-
douse euerye where.

8 Thy horryble beastes, & most cruel mō Joannes
sters. Mopfull are they both in ỹ heade & Hus in
in the tayle, before & behynde, cōmyng in quedam
& goynge out. No where are they good, loca apo-
yf they ones apere. Let hym that wil not calipseos
perysshe shurne their company, conside Sebastia
rynge that no man can dwell wyth them no meier
without great parell. In their mouthes in apoca.
is venyme, in their tayles is poysō. Both 1.Tim.4
their lawes & their lyues, their counsels Psal.18.
and their ceremonyes, their holynesse & Mat.5.
blessynges, are al hipocrisye, synne, & pe 1.John.2
stylent doctrine of deuyls. Only are ỹ la Hiere.13
wes of the Lorde holye, true, and per- Apoc.16
fyghth, conuertynge the poore in spirite Luce.21
& geuynge wysdō vnto chyldrē. The an-
tichrystes & the hypocrytes thus put frō
their swete Euphrates, wherein they

swim-

swymmed in all pleasure, welth, and ease, what is more in thys age to be loked for then terryble warre? Consyder that here in thys prophecye they are no lesse thē cruel horses & dredgeable beastes, hauynge before them vpons heades wyth fyre, smoke, and brymstone, and behynd them serpētes heades tostynge, drynme, and kylle. Wonder thys also, that they haue powre to carpe the prynces and magistrates at theyr pleasure, for they are vnmoseled. Yea, what thoughe some notable gouernours hath gotten victoryeousnesse of them, the prymacye of theyr owne realmes, to be the supreme, hyghest, and immedyate heades of theyr clergye here in earth vnder God (which is a wonder) yet are they scarse able to put aside one corrupte custome or dyrtye ceremonye of theyrs. But all theyr deuylyshnesse must nedes stande styll vnder the coloure of laudable rytes, decente vsages, and polytyque orders. For why, they are perelouse beastes, and theyr mouthes yet open, wherein they haue both fyre, smoke, and brymstone, which are most terryble thynges, and in theyr tayles poyson, whyche is moste daunge-

Primasiyapher lib. 3. in apocalip. Francis-cus Lambertus li. 3. in apo.

Lete ope experience behere in an able wytnesse. Bedas. Albertꝰ magnus visione. 3

rouse,

rouse. What a fearfull blast is this to them, which more feareth men thē God: If your grace do suffre this newe trade styll to go forewarde, ye shall procure ye the malyce of all regions, the hate of al princes, and the cruelte of all peoples. They shall inuade your realme, consume your substaunce, and destroie your commons, with suche like. Where as yf ye take an other waye, ye shall haue their benevolence, loue, and fauer. Thus daylie they with their head rulers, and neyther make them faythfull Dauids, wyse, Salomons manfull Josaphats, valeaunt Jehues, Godly Josyases, nor holy Ezechiases, but very feareful and faint harted Caines, thinkinge th t euerye man, which cometh by the waye wil kill them. This will be the rewle of this present age, no doubt of it. ffor vnto kinges hath not God geuen it to subdewe these beastes. Onlie is it reserued to the victorye of his liuinge worde. Onlye shall the breath of his mouth destroye them, grinde them to dust, and throwe them into helle fyre. Let the faythful beleuer therfore consideringe the mischiefe of this tyme wherin nothynge is lyke

Eccle. 16
Dani. 6.
Cornelius agrippa. In querela super calumnia

Esaie. 55
3. Reg. 4
2. par. 34
Eccl. 49.
Genes. 4

Apoca. 6
Esaie. 11.
2. Thes. 2
Mat. 21.
Luce. 12.
ffrāciscus Lābertus, lib. 3. in apoca.

to be certayne and sure, in lande, syte, cyte, towne, no, nor yet house, appoynte him selfe to persecucio, losse of gooddes, eryle, preson, sorowe, and death of bodye for the truethes sake, thinkinge that his porcyon is in the lande of the liuing. For nowe are the pereilouse dayes vnder the voice of the syxte trompe, these madde, fearce, rauynge beastes beynge abrode. Where as vnder the seuenth the carnall churche reiected, and the Antichristes ouerthrowe, the right Israel of the Jewes and Gētiles tokened with faith, shall be paciable restored in to the possessyon of God. In the meane season let them that spue nowe prape, and haue their whole hope and confortē in the Lorde.

Psal. 141
Dani. 12
Wicleus et Joan. Hussius.
Gala. 6.
Apoca. 7
Acto. 1.
Jacob. 5.

Sebastia no meier in cōmentario super apoc.
1. Pet. 2.
Roma. 1.
Hebre. 2.
2. tim. 4.

9 And the remnaunt of men (sayth sayncte Johan) that were not killed with these plages, whiche are they who God hath called in this age by the true preachers from their detestable doctrine and erroniouse wayes, vnto the sure knowledge of his Godlye verite and Gospel. These remembre not the synguler benefyght of God, they magnifye not hys holye name for their delyuerannce from

these

these most dangerouse plages of no lesse dampnacion in the selues, but remayne altogether vnthankefull.

10 They repent not from the hart the dedes of their handes. They haue no remorse in conscience of their olde wicked workes. No, they amende not their lyues, nor yet fall vpon them selues to the true trade of the Gospell. But rather they are slaunderouse vnto it, by vndiscretely vsynge the libertyes therof, mynistringe occasyons of falling vnto the weake.

Apoca. 2
Hebr. 12.
Franciscus Lambertus in apocalip.
Rom. 14.
1. Cor. 8.

11 They se ye people in diuerse pointes of idolatrie runne headlinges to the deuil, yet do they not brotherlye admonysshe them by the scriptures of the daungers therof. They shewe them not that the worshyppinge of ymages.

Theodorus bibliander in consultatione.

12 Which are made of death thinges, as gold, syluer, brasse, stone, and wode, is ye verye worshippinge of deuyls.

Baruc. 6
Psal. 9 ¶
Sapi. 15.
Psal. 113.

13 They tel them not that they be synnefull mens workes, and can neither se nor heare, speake nor go. They wyll be called Christen brethren, yet is it not doloure vnto thē to se their brethrē perishe, for whom they ought to Jeoperde their

Math. ¶
Rom. 15.
1. Johñ. ¶
Luce. 10.

ipues. They muſt ſeme Samaritanes, pet wyll they not heale the woundes of them that are more then halfe dead, pea, is it not to be feared that for doubt of punyſhment and loſſe of their goodes, they loke backe again towarde Sodome with Lothes wyfe, conſentinge to their abhominacions? Let them not thinke that ſo doth, but a doble plage folowyth them. More worthye is he to periſhe that troweth him ſelfe wyllinglye into a parell knowing it afore, thē he whiche neuer knowe it.

Mat. 13.
Gene. 19
Luce. 17.
Apoca. 18
Chryſoſtomus.
Cirillus.
Roma. 1.
Apoc. 22
Hebre. 11.
Apoca. 1
1. Tim. 5
John. 12.
Luce. 8.
Acto. 5.
2. Theſ. 3
Mat. 13.

14 Neyther repented they (ſayth ſaynct Johan) of their murther, their witchecraft, their whoredome, nor their theſte. They ſe of their owne congregacyon in pouerte, penurye, perſecucion, and exyle, and they knowe it is for none other then the teſtimonye of Jeſu. Yea haue they no minde to helpe them. No corrage haue they to confort them. They dare not be acknowe to fauer that ſort. When anye trouble cometh, they are none of them. They are well contended to haue Chriſt in dalliaunce, but if he put them ones to payne, or are ought of them, then bydde they hym adewe, they can no ſkylle of hym,

Apoca. 3.
1. John. 3
Jacob. 2
2. Tim. 5

hym, they knowe hym not, the farder of the better. Thus are they become neyther hoote nor colde, readye to be spewed out of the mouthe of God. None other are they then murtherers that succoure not theyr brethren. Worse are they then infydels that helpeth not the housholde of faythe. The witchecraftes of the hypocrytes they knowe by the euydent scriptures, yet wyll they not flee from them. Dan. 14 Baruc. 6 Apoc. 17 Sebastian meier

15 They knowe the open whoredome of the babilonicall strompet, they knowe her thieste and robbery, euermore spoylynge God of hys honoure, yet will they runne to it, seke it, and take parte of it with the vnfaythfull. What is he els that runneth with a thiefe, but a thiefe also. Alas they trede vnder theyr fete ỹ precyouse gyfte of God. Lyke vnprofitable seruauntes, they hyde hys Godlye treasure vnderneth the grounde. And lyke vnreasonable dogges they turne agayne to theyr vomete. The heauenlye father of hys eternall mercye, graunte suche to amende. ffor a muche greater plage abydeth thē than ỹ other, thoughe it be not here named. ffor manye scrypes are dewe to that seruaunte whiche Psal. 49 Hebre. 6 Mat. 25 Luce. 19. 2. Pet. 2. 2. Cor. 1. Roma. 1 2. Tess. 2 Luce. 12. Jacob. 4 Mat. 18

knoweth hys Lordes wyll, and doth it not, yea, to synne agaynst knowelege, is agaynst the holye ghost irremyssyble.

The tenth Chapter.

The Texte.

1 And I sawe an other mighty Aungel, 2 come doune from heauen, 3 clothed with a cloud 4 and the raynbowe vpon his heade. 5 And hys face, as it were the sunne, 6 and his fete as it were pyllers of fyre. 7 And he had in his hand a lytle boke open. 8 And he put his ryght fote vpon the sea, and hys lefte fote on the earthe. 9 And cryed wyth a lowde voyce, as when a lyon roareth. 10 And when he had cryed, seuen thonders spake theyr voyces. 11 And when the seuen thonders had spo-

ken

ken they? voyces, 12 I was a-
boute to wryte. And I heard
a voyce from heauen sayenge
vnto me. 13 Seale vp these
thynges, whiche the seuen
thonders spake. 14 And wry-
te them not.

The Paraphrase.

I

IN the wydde of this most vēges
ble tyme, wherin the antychristes
& hipocrites most farcely sturreth

Jren. v.
de regno
ātichristi

Apoc.9. Bedas ffrancis-cus Lam bertusin apocalip

about them, to vexe all the worlde wyth theyr fyery blastes, theyr fylthye smoke, and theyr stinkyng brymstone, to restore agayne theyr pleasaunt Euphrates, the Lorde hath sente to the comfort of his certayne peculyar and chosen learned men, most counstauntly to defende his verite. And then, thys present revelacyon cõpareth to a stronge Aungell.

Eoban9 Hessus. Joānes hilten. Melancton. Waldenus. Hiere.1 Acto.2 3.Esdr. 3

I Sawe (sayth saynt Johan) an other myghtye stronge Aungell come doune from heauen. With a stouthe poure came thys Aungel from God to withstande the furyouse beastes in thys syxte age of Christes churche, wherein they rage so sore. God hath rayſed some godly persones nowe, by whome many thinges are opened that afore tyme were hydde, accepte it were to a fewe poore soules in corners. Constaunt are these and ernest, yea inuincyble warryours by the worde of God. ffor who can be more stronge then they whiche fyght with an inuincyble weapon? Whiche is the verye of God. That valeaunte conqueroure hath victorye in them, which promysed to geue them suche mouthe and wysdom as al enemyes shulde not be able to resyste.

Mat.10 Luce,12.

2 Thys

2 Thys aungel, or ministers signifyed by hym, descended doune from heauen with Christ theyr maister, as messēgers sent of God. The Apostatres & antichrystes falleth doune frō heauen with theyr captayne Lucyfer, lyke starres of darkenesse. And as wycked sede not planted of God they ryse vp in the worlde.

3 Thys aungell was clothed wyth a cloude, betokenynge thele godly supporters of the lordes truethe to be compassed with many harde shoures and troublouse crosses of oppreobryouse rebukes, scorners, slaunders, lyes, and open blasphemyes, to the vttermost tryal of theyr weake fleshe. And thys cloude hydeth from the worlde all that is in them spyrytuall and godly lyke as it dyd in christ that to many they seme not that they are in dede. Because they are despysed of ỹ craftye generacyon, and euyll spoken of by the hypocrytes, the symple people and deceyued multytude doth iudge thē yll doers, yea, they suppose them verye heretyques, and so doeth sygnyfyefullye call them. Where as in verye dede they are the aungels of God, and moste hygh chosen messengers. The Apostles thus

Matthew 1
Actor. 4.
Esay. 6

Petrus
berthor.
John. 15
Mat. 5
Luce. 6
Mala. 2
Phil. 2
Actu. 28
Joh. 9.
Johā. 12.
Joh. 16

Fraciscꝰ
Iābertus
Joh. 20.
Apoca. 8
Esay. 14.
Mat. 15.

Auguſti nus & Bas.

vſed alſo of the worlde, were named cloudes of Eſaye the Prophete very lõg before they preached the Goſpell. What are theſe (ſayth he) that flyeth lyke cloudes. Theſe were and are they that euery where poureth doune the ſwete dew and rayne of the myſteryes of God, and ſeaſonably moyſteneth the groũde of faithfull hartes, cauſyng them to bryng forth theyr frutes in due ſeaſon.

Eccl. 39. 1. Cor. 3 Joan. 15

Eccl. 43. Pſa. 102 Eſay. 33 Gene. 9. Acto. 4 Hebre. 7 Rom. 8 Gala. 4.

4 Upon the head of thys aũgell was the rayne bowe. And in thys are they noted to be the Aungels of the couenaunte and the meſſengers of peace. ffor ſo muche as the rayne bowe was the ſygne of Gods couenaunt cõcerninge ỹ flood. Theyr meſſage is that Chriſt is the only ſauer of the worlde, & that none can perſhe beleuyng in hym. No dampnacyõ is there to them whyche are in Chriſt Jeſu. No, thoughe they neuer know one ceremony or poppyſhe conſtitucyõ of theirs.

Titum. 3 Eſay. 1 Wicle. 9 Ephe. 2 Col. 1 Joãnes

Thoughe they neuer heare maſſe nor go proceſſyon, thoughe they neuer be greaſed, ſhauen, nor dyſguyſed, thoughe they neuer haue bedes, latyne prymers, portyſhpomes, nor other ſygnes of hypocreſye, yet are they promyſed to haue at-

tone-

tonemẽt with God. Most rpghtly hathe thys aungell the rapnebow on hys head for all the studye, practyse, and dyligẽce of the faythfull mynysters, is to declare the fre mercy of God, and moste frynde ly benevolence in Christe wythoute anye poynte or Jote of mennes deseruynges leaste they shoulde perysshe wyth the Pharyse for trustynge in theyr owne workes. Oecolãpadius in Esaiã Roma. 4 Luce. 18.

5 The face of thys aungell was as' the bryght sunne. Theyr outeward shewe is altogether Christ, which is the sunne of rpghtuousnesse. None other lyght shewe they but hys. None other doctryne declare they but hys holy gospel, neyther decrees nor decretals, fathers constitucyons nor synodals. But then they leaue to the darke bloody starres which are fallen from heauen. Onelye teache they the shynynge charytie of God, the feruente zele, and burnynge desyre towardes mãnes saluacyon. Neyther auaunce they ceremonyes nor ryttes, holy dayes nor offerynges, dyriges nor masses, purgatorye nor relyques. And as concernynge theyr lyues, more GOD desyred not of the Christen mynyster, then to expende Phil. 2 Mala. 4 Joan. 12. Roma. 1. Hẽricus bullyngerus. Apoca. 6 1. Joã. 4. martinꝰ Lutherꝰ de traditionibus humanis

hys

Math.1 hys whole ſtudye, labour, and tyme to
Elay.1 the lyghtenynge of other. He nether cō
Wicle9 maundeth them to be ſhaven nor diſgu-
in trialo ſed, to be Popp the prieſte nor monke, to
go. ſaye mattens nor euenſonge, to faſte fry-
1.tim.4 dayes nor vigil, to abhorre marryage nor
2.tim.5 meates. Onely he wylleth them to edy-
fye hys flocke, with none other learnyng
than hys Godlye truethe. Thys is theyr
onelye office.

Apoca.3 6 The fete of thys aungell were in ſi-
Galat. 2 mylytude as pyllers of fyre. Stronge ſu
2.tim.3 ſtentacles and ſure ſtayes hathe GOD
Hiere.1 made the vpholders of hys true churche.
ffervent affeccyons hath he geuen them
conſtaunt ſtomakes, and ſo inuyncyble
Luce.12. a poure as no violence can reſiſte. Dou
3.Eſdr.3 tye and ſtronge is the adminiſtracyon,
Pſal.23 where the verye remayneth, for it bryn-
Elay.52 geth with it ye mageſte of God. O howe
Nahū. 1. beutyfull (ſayth Elaye) are the fete of the
Rom.10 Embaſſadours of the Lorde, which bryn
geth the meſſage of peace, and the tydyn
ges of healthe vnto Syon.

1.Cor.12 7 He hadde in hys hande a lytle boke
Apoca.4 open. In theyr adminiſtracyon are the
Luce.24 ſcryptures euydent and cleare, opened
Elay.35 by the lambe, and muche godlye knowe-

ledge

ledge to receiued of other by them. Blessed be the Lord which hath opened that boke. Now maye the creple stande vp, the blynde se their waye, the poore fede and be satisfyed. Desyre therfore wyth faythfull Dauid from the very harte, to haue vnderstandinge, and to knowe the testimonies of God. Axe mekelye & haue, seke wyselp and fynde, knocke gētelly and the doze will be opened. Verye lyke is it that the Lord God doth myndplenteouslp to spzede the doctrine of hys spirite in this fyrst age of his churcth, this boke beynge thus opened.

Math. 13
Psal. 118.
Jacobi. 1
Math. 7
Joan. 14

And that all the worlde shal receyue it, rebel the hypocrites neuer so sore. Whē the Gospell apered in Christes tyme, the Jewes were the fyrste that receyued it, after them the Grekes, and last of al the Latynes. Nowe in thys latter tyme it opened to the Latynes by the admyn-istracyon of thys myghtye Angeland hys affynite, and from them is goyn-ge to the Grekes, for many of thē nowe of late hath graciouslye receyued it, as we haue harde. And last of al shall it re turne again to the Jewes, as now very apte also to receiue it. That Christes pro-

Act. 1
Apoca. 4
Mat. 24
Apoca. 7
Math. 15
Eusebius cesarien.
Frācisc⁹ Lābert⁹ in poe.
martinus lutherus.
Brūfelsius.

Luce. 11. Mat. 20. Hiere. 31. Aggei. 2

prophecye maie be founde true. The laſt to be the fyrſte, and the fyrſt the laſt. ffor he, that hath diſperſed Iſrael, ſhal bringe hym againe to hys felde, as Hyeremye recordeth. Thus ſhall the glory of God be within few yeares ſeue the worlde ouer, to the confoꝛte of many.

Ambroſius. auſbertꝰ Hiere. 31 Iſaie. 61 Ioan. 6. 2 Cor. 4

8 Thys Aungell ſet hys righte foote vpon the ſea, and hys left fote vpon the earth. As well ſhal the weake people receyue this verite as the ſtrong, the poore as the riche, the low as the high, ſ ſicke as the hole, the ſynnes as the righteous the begger as the kyng, the vnlearned as the learned, the labouringe man as the prieſt, and muche rather. ffor the righte fote is towardes them. The ple that is ſpeared vp with the maine ſea, pea, and they alſo which be vpon the ſea, ſhall ſo wel haue it as ẏ opẽ wyde cõũtre, or as they, which dwell vpon the moſte pleaſaunt lande. ffrom none ſhall the boke be ſpeared. Euery where ſhal the trueth be open, as well by writinges as woꝛdes, and as well by bokes as preachynges. Vpon both ſhall thys aungel treade. Both ſoꝛtes of people ſhall be ſubiectes to that verite, which thoſe Godlye

Fraciſcꝰ Lãbertꝰ in apoca. Mat. 24 Hiere. 31. Sebaſtian Meier in apoca.

mele

messengers shall bringe, submitting thē selues as contestoles vnto it. Some vngodly rulers there be both by sea and by land, both in the ples and in the open countre, that will none of this aungell wyth hys open boke. In no wyse wyll they suffre hym to sette fotynge wythin theyr regions, but commaundeth vnder payne of death, that no man teache hys doctryne nor heare it, that no man pzynte hys bokes, bye them, sell them, reade them, holde them, fauer them, nor beare thē vpon him. But all is in vaine. Let thē wexe madde, swelle, and frette them selues to death, yet wyll he treade vpon theyr grounde. Let them persecute fetter, locke, fampshe, slee, hange, head burne, drowne, pea, and bery quycke wt all other mischief and tyrannye, yet wyl the trueth abyde.

Psal. 98. Joannes Oecolāpadius in Dani. Otho brūfelsius in annotacionibus euangeliorū. Joachim abbas in Hieremi. Luther⁹ aduersus pseudo episcopos.

¶ For the aungell tryeth with so loude a voyce, as the Lyon when he roareth. So mighty and stronge is the worde, that they preache, & the veritie that they shew, as was the sharpe spring worde, that Christ spake, which was the inuincible Lyon of Juda. And so mighty is that as made both heauen and earth, so

Apoc. 19 Hebre. 4. Apoc. 5. Gene. 1. Mat. 16. Hebre. 4.

stronge

Ephe. 6. Mat. 21. 1. Cor. 1.

stronge as destroieth the poure of helle, so sharpe as deuideth the soule from the spirite, and the Joyntes from the marye and so weightye as when it falleth, it grindeth to pouder al pryde, poure, magnificence, wisdome, riches, and vayne pollycie of this worlde, none shall be able to abyde it.

Haymo lib. 3. in apoca. Francisc9 Labert9 Psal. 9. Roman. 1 Apoca. 7

10 And when the Aungell had cryed, and vttered this terrible noyse, seuen thonders spake their voices. The fearfull iudgementes of the wrathe of God, which are infinite, and can neyther be numbred nor yet measured of the creatures, opened their terryble misteries, which: shall at theyr tymes appointed of him, light vpon the children of vnbeleue. The tyrauntes, which hath resisted the heauenly verite of the Lord, wil ones be punnyshed as was the hoste of Senacherib king of Assur. Ones wyll he fearfully visite their multitude in the thonder of his yre. Ones shall the terryble sounde of his cracke strike the earth smothe, reuenging the contempte of his worde. In Italye, Spaine, Fraũce, Germanie, and other Christen religions, the aungel hath shewed the boke

Hebr. 10. 2. Pa. 32 Esai. 36. Joel. 2. Soph. 2. Sebastianus meier in apo.

open

spen, and roared oute the voyce of the Gospell with stomake as doth the Lyō, yet wyll it not be taken, but some they haue beaten for it, & some mooste spyghtfully mourthered. Let them not thynke but after the lyghtenynge the thonderclappe wyll folowe. The veryte opened and thus dessysed, mooste greuous plagues of derth, warre, or pestilence wyll shortly fall by the greate vengeaunce of God. Yeynciples hath benesene in some quarters of the worlde, let thē not thinke but much more is commynge, and wyll not cease tyll Christe hath made of hys enemyes hys fote stole.

Mat. 23
Luce. 11
Fräciscus
Läbert9

Mat. 24.
Luce. 21.
Otho
brūfelsi.
us.
Psa. 109

11 And when the seuē thonders had de spoken theyr voyces, or shewed theyr certente, that they shoulde so surely as God lyueth come to passe at theyr tyme appoynted.

Albert9
magn9
in apoc.

12 I was aboue (sayeth sayncte Johan) to take penne and ynke in hande, and to wryte them. I thought to registre them in a boke to the admonyshment & warnynge of them that shoulde folowe. And anone I heard a very ernest voyce from heauen, saynge vnto me in thys maner.

robert9.
tuitiēsis
in apoc.
Bedas
Haymo.

T.i 13 Seale

ffrãciscꝰ Lãbertꝰ

13 Seale vp those thynges whiche the seuen thonders spake, and in no wyse wrote them. Registre the thonders, but not the voyces. Note the figures, but vtter not the mysteryes tyll God appoynt it. It is not for all men to knowe the tymes which God hath in his powre.

Actu.1

Mat.24 2.Co.12 Chrisostomus. Augustinus. Joan.16 Mat.13. Luce.8 Roma.11 Psal.35. Esay.6. Haymo in apoc. Psal.67 Luc.24. Otho brũfelsius in enã gel.

Many secrete thynges heard Paule, which was lawfull for no man to vtter. The outwarde sounde of Gods secretes may be harde of al men, but the inwarde worckynge is reserued to hys spirete. The Lorde alwayes wyth hys holy ghost so infourmeth them inwardelye, that they perceyue the effecte of many thynges, the other heareth but a noyse. ffor so muche as the voyce of Gods thonderynges is vnsercheable, and hys secrete iudgementes the most myghty depeth, they are not open but to suche as he elected.

14 Therfore was Johñ commaunded in no case to wryte them, or to open the secrete meanynge of them. That poynte the Lorde reserueth peculyarlye to hym selfe, to open to whome, what, or howe muche hym lusteth. Muche wyde are they whiche thynke that they can of their owne wytte and industrye declare suche

causes

cauſes, vnleſſe God openeth vnto them by hys worde or ſome euident ſigne, as he hath done in thys age mooſte plenteouſlye to many. Leſſe can we not gather of theſe thonders, when the meſſage of God is deſpyſed, abuſed, forſaken, neglected, troden vnder fote, or dampnable lyes preferred vnto it, then that hys wrathe muſt folowe. Somewhat hathe bene ſeane alreadye, much more wil apere when they geue full ſounde.

Joā hus in quedā loca apo. ffrācisci cāvertq; Mala. 2

The Texte.

1 And the aungell whiche I ſawe ſtande vpon the ſea, and vpon the earth, 2 lyft vp hys hande to heauen, 3 & ſwore by hym that lyueth for euermore. 4 Which created heauē and the thynges that therin are. 5 And the earth, and the thinges that are in it. 6 And the ſea, & the thynges whiche are therin, 7 that there ſhall be no more tyme, but in the

dayes of the voyce of the seuenth aungell. 8 When he shall begynne to blow, 9 euen the mysterye of GOD shalbe fynyshed, 10 as he preached by hys seruauntes the Prophetes.

The Paraphrase.

1 And the aungell (sayth sayncte Johan) whome I sawe in thys wonderful reuelacyon, thus standynge wyth one foote vpon the sea, an other vpō the lande, after the sort a fore named.

Joachī. Abbas in apoc. Sebastianus meyer in apoc. Luce. 24 Acto. 2. Martinus Lutherus in postil-

2 Lyfte vp hys hande, towardes heauen, so strongelye to affirme hys message to be true, as the Lorde lyueth, and to promyse it so infallyble iust, as God sitteth in heauen.

3 What do the true preachers els in thys age, but mayntayne theyr doctryne by the myghtye worde of GOD, after the example of Christ and his Apostles which alleged the lawe, prophecies and psalmes, to confirme theyr sayynges with? They neyther alledge decree nor decretal, constitucyō nor synodall, legēde

nor

nor fable, monkes rule nor saynctes lyke doctours nor fathers, Gregory nor Anselme, Thomas nor Dons, Plato nor Aristotle, nor such lyke fylthy dregges. But they come to the verye true touche stone with Johan, they proue the spirites whether they be of God or no, consyderinge that all men are lyars and haue erred, one except. 1. Thes. 5. 1. John. 4 Psal. 123 Psal. 13. Heb. 1. Gene. 2.

4 He sware by him that lyueth in himself with incõprehensible magestie, poure and glory for euermore, whiche in the begynnynge created the heauẽ aboue with the inuisyble thinges that are therin contayned.

5 Which fourmed the põderouse earth beneth and the bisible creatures that are therin remaininge. Esa. 45. Amos. 4. Eccle. 18.

6 Which fashioned the flowinge seas and ỹ corruptible thinges that are therin continewing. Psa. 135. ffrãcisco Lãberto in apoca.

7 With an ernest constaunt spirite he protested, and by the stronge worde of God he affirmed, so taking him to witnesse, that there shal be no more tyme, no more layser, no more synnefull occupyeng ỹ ert from henceforth, but in the daies of the voyce of the seuenth aũgel. Joachim abbas.

This othe is none other thē a sure asser-
Sebastia cyon, that all shall be fynished in thys
n9 meier vñ. age of the churche. Thys wolde not
Mar. 16. be hydden from the congregacions. Me-
Math. 13 cessary it is that both good and badde
Luce. 21. knewe it. The faythfull to be assertap-
2. Pet. 2. ned that theyr fynall redempcion is at
Apoca. 2 hande, to their consolaciō. The vnfayth-
full to haue knowledge that theyr indge
ment is not farre of, that they maye re-
Dani. 12 pent and be saued. Not vnlyke is thys
Apoc. 12 othe to the othe in Daniell of tyme, ty-
Joannes mes and halfe a tyme. Wherof, ꝑ tyme
bacōthor was frō him to Christ. The tymes were
pe in Da the ages from Christ to the seuenth seale
nielem. opening, or the seuēth trompet blowing.
Mat. 24 The half tyme from thēce forth, wherin
Apoca. 6 the dayes shalbe shortened for the cho-
Apoc. 12. sens sake. So much mischiefe shal not ꝑ
ennemyes do then. Their tyranny shal
be aswaged.

8 For when the. vñ. aungell shall be-
Joan. 4. gynne to blowe, or the ministers of that
1. Cor. 15. age sincerely declare the worde.

Dani. 12 9 Euen the misterye of God shall be
Iere. 31. fynished, and the full meaninge therof
fulfylled.

10 Lyke as he afore time both taught
and

and promysed, by hys peculyar chosen seruauntes the prophetes. No tyme shal be after thys but that, whiche wil be of all tymes the ende. But when that tyme shall begynne, we knowe not tyll God shall open it by hys seuenth aungel. Of the thing we are certayne and sure, but the time of it is euermore in Gods hād. That is sealed vp in the boke tyl he shal please to open it. The ryghteous shall not se it tyll it cometh, but reste styll in theyr lotte wyth Daniel. And the vngodly shall haue no vnderstanding thē. They shall buylde and plante, bye and selle, ryot and banket, as in the daies of Noe and of Loth, yea, they shall geue them selues to all fylthye lustes and couetousnesse. And mydewares shall death come vpon them. The terryble iudge shall call them to accompte, and to the euerlastynge fyre condempne them. Thus shall theyr dayes also be shortened, when they thynke nothynge lesse, for that tyme shal be but half after Daniel.

ffrāciscꝰ Lābertꝰ in Apoc.
Psal. 32.
Acto. 1.
Marc. 13
Dani. 12.
Luce. 17.
Gene. 7
Gene. 19
1. Thes. 5
Mat. 25.
Joan. 5.
Apoc. 12
Dani. 4

The Text.

1 And the voyce whiche I
hearde from heauen, spake
vntome agayne, and sayd. 2
Go & take ỹ litle boke whiche
is open in the hande of the
aungell, 3 whyche standeth
vpon the earth. 4 And I wēt
vnto the aūgel, & sayde vnto
him. 5 Geue me the litle bo-
ke. And he sayde vnto me. 6
Take it & eate it vp, 7 & it shal
make thy bellye bitter, 8 but
it shalbe in thy mouth as swe-
te as hony. 9 And I toke the
lytle boke out of hys hande,
and dyd eate it vp, 10 and it
was in my mouthe as swete
as hony. 11 And as sone as I
had eatē it, my belly was byt-
ter, 12 And he sayd vnto me. 13
Thou must prophecie againe
vnto

vnto the people, 14 and to the heythen, and tounges, and to manye kynges.

The Paraphrase.

1 And the voice (saith saynct Johan) which I harde afore from heauen, spake vnto me againe. Gods holye spirite touched me, moued me, and compelled me. It graciously admonyshed me, taught me, and sayd thus vnto me.

2 Go thy wayes forth Johan, and take the litle boke, which is nowe open in the hande of ỹ Aungel. Euery man hauing grace with Johan, is here commaunded to haue Gods worde, Christe wylled all faithfull beleuers to searche the scryptures, to vnderstande the prophecyes, & to perceyue the mysteries of them. And for the performaūce of his will therin, he hath sent in this age this peculiar angell, besyde the common preachers, betokenynge these synguler learned men, whom nowe he hath endued with moste hyghe knowledge. Of their handes he myndeth vs to receyue the scryptures, & not of the blasynge starre, nor yet of the

T.v. smoke

Mala. 2.
John. 16.
Roma. 8
Apoca. 1.
Bedas et Haimo in Apocali.
John. 5.
Acto. 17.
Mat. 13.

Franciscus Lambert9 in Apocali.
Luce. 10.
Apoca. 9
Otto bis felsius.

Henricꝰ bullinge-rus.
Luce. 2.
Esai. 40
Jahel. 2.
Psal. 118
Franciſ-cus Lam bertus.
Johan. 5.
1. John. 4
Mat. 15.

ſmoke locuſtes. Their faythfull ſyncere, and Godlye interpretacyons, he wyl-leth vs to take, ſpecyallye in bokes, for ſo muche as in perſone they can in no wyſe be euerye where preſent, and for that it is a boke here named. ffor by thē in theſe dayes doth he make open his ſa-uinge helth, and in the ſyght of al peo-ple declareth his righteouſneſſe. Let thē therfore (whoſe hartes God moueth to inſtructe other in the wayes of the Lor-de) dylygentlye pervſe the labours of ſuch, whom he hath ſo plentyouſlye re-pleniſhed with his ſpirite. But in thus doinge let them not to muche depende vpon no mans perſon, but proue al thin ges by the ſcriptures, leaſt they falle in to errours as other hath done afore for ſo doynge. Verelye lyghtlye is he de-ceiued that meaſureth the verite by mās iudgementes. In the ſearche therfore of Godlye miſteries, not the wytte nor the learning of the man is to be ſought, but rather the ryght meaninge of God wor-kinge in the man.

Joannes Chriſoſt.
Auguſti-nus.
Cyrillus
Albertus magnus
Esaie. 16.
Mat. 11.

3 This Aungel ſtandeth vpon the ſea, and vpon the lande. As well is the true meſſenger of God for ỹ weake as for ỹ ſtronge

strong for the lowe as for the hygh, for the poore as for the riche, for the symple as for the learned, for the sycke as for the whole, and for the soule as for the sayre. Yea, & rather for them then the other, hauing his right fote vpon the water. 2. Tim. 4 Gala. 6.

4 And I (saith sainct John) obeyenge the voyce of the Lorde, or the heauenlye mocion of his spirite went vnto ỹ Aungel, and instauntly desyred him to geue me that lytle swete boke. Iosue. 1 Roma. 6 Psal. 118. Eucherius lugdunē. Joannes Hus in aliquot loco apoca. ffrāciscus Lābertus

5 None other is this boke then the holy scripture, whose openinge is a poure & right interpretaciō there of. This he receiueth opē at his hāde, which diligently readeth or heareth any sincere declaracion of it by any faythfull minister. None other is this boke kytt for, nor none other retaineth it in this age, but make Johās, or men of a Gentill spirite hauinge the grace of God, & obeinge his heauenlye voice. ffor ỹ wicked must euer be blind. Wisdome shal not entre into a froward soule, nor dwel in the bodye that is geuē to synne. Johan went to the aungel, and receyued the boke, for he that wyll seke shal fynde. Hebr. 35. Ephe. 4 Sapie. 1. Jere. 40. Math. 7. 4. Esd. 4 Ezech. 3. Haymo.

6 ffor the Aungel saide vnto him: Take it vnto

it vnto the, and eate it vp cleane. The
Jacobi.1. belly shal it make very bitter, but it wyl
John. 5. be in ỹ mouthe so swete as honye. With
Psal.118. good harte ought the scryptures to be re-
Ephes. 4 ceiued of all men, in faith deuoured, and
2. Petr. 1 in a pure loue disgested. In continuall
Wicleus studie and meditacion their of eche man
de eccle- after his callynge to persever, the kinge
sia. in his reigne, the iudge in his office, the
Rom. 16. merchaunt in his occupienge, the labou-
Math. 6. rer in his worke, the marynet vpon the
Hebre. 11. sea, and the bishop in his cure. Nothing
Johan. 6 but ydelnesse worketh that man, whiche
Psal. 118. hath it not grafted within him, though
he both faste and praye. Vayne are all
policies, actes, constitucions and lawes
without it. For it is the lyfe of our soule,
the lanterne of our fete, the light of oure
passage, and rewle our workes.

Luce. 8. 7 Bitter it is in the belly, & swete in the
Apoca. 2. mouth. When the knowledge of trueth
3. Reg. 19 is ones receiued, and surelye sateled in
Jerem. 9 the harte, it engendreth a spiritye of in-
Ezec. 34 dignacion, and a zele of God, verye bit-
Exod. 32 ter against all wickednesse. It maketh
Psalm. 13 vs with Jerempe to detest all vice, and
Treno. 1. with Ezechiel to abhorre all synne. It
Luce. 19. prouoketh vs also with Moyses, Ma-

lias,

was, Dauid, and the Prophetes greuously to complayne of the worldes abhominacions, and with Christe and hys Apostles dolorously to lamente the sore decaye of the wycked.

8 Yet is nothyng so swete in the mouth as it is. Nothynge was to Paule so delycyouse, when he ones sauored it. No, nothynge so pleasaunt. Neyther colours of rhetorike, paynting es of poetes, wysdō of Phylosophers, nor holpe tradicions of fathers coude then delyght hym. All were but darnell, tares, stubble, chaffe, fylthe, ruste, dreames, lyes, and vnprofytable vanites. Nothyng was in hys mouthe than, but that delectable verytie, and that swete gospell of God. That toke he with him as the vessell of eleccio in mynde an harde iornaye, and bare it forth before the gētyles, the kynges, and the chyldren of Israel, yea and for that to dye he thoughte it than aduauntage.

9 And I toke the lytle boke (saith saincte Johan) oute of the Aungels hande, with mekenesse I receyued the scrypture of God. I dyd eate it vp cleane, I dygested them in fayth.

10 And it was in my mouth so swete

Acto. 9
Psal. 15.
2 Tim. 2
1. Cor. 2
Galat. 4
Mat. 13.
Jere. 7
2. Cor. 11
Roma. 1.
Actor. 9.
Galat. 2

Philip. 1
Ezech. 3.
4. esd. 14
Actor. 17
Psal. 18.
Psal. 118
Canti. 2.

as

as honp. Oh how delicious (sayth Dauid) are thy sayenges vnto my throte? More dulceth thē honp are thy wordes Lorde to my mouth.

Westmerg de tropis scripturarum. Luce 6. Roma. 6 Dani. 12

11 So sone as I had eaten it (sayth saint Johan) so sone as I had incorporate it in my mynde, and roted it in my soule, my belly was bytter, my harte was greaued muche to seth euyls of the worlde, my spirite was troubled to se the abusions of men, & muche I pytyed the losse of theyr soules.

12 Yet dyd not the aungell so leaue me, but he sayde thus vnto me: Thou muste prophecye agayne amonge the people.

2. Cor. 6. Joan. 15. Mat. 25 2. tim. 4.

13 As thou hast receyued, thou must rēdre, as thou haste bene tanght, thou must teache agayne, least thou hyding the treasure of thy Lorde, become an vnprofytable seruaunt.

Mat. 28 Mar. 16 Actor. 9 Sapi. 6 Esa. 38

14 Thou must publyshe the trueth to ỹ vnbelevers, thou must open it to people of dyuerse nacyons and languages, and syngullye manyfeste it to kinges of many regyōs, that they se theyr people instructed in the same. As a trompet therfor exalte thy voyce, shewe frelye the Joyfull

Luce. 14 Math. 5. message of saluacyon. Refuse none that wyll

wyll come vnto it, poze no: blynde, halte no: lame. Conſyde that no man lyghteth a candle to hyde it, but to ſette it vp that men maye ſe by it. None other are ſyt to prophecye, but they which haue deuoured the boke. They muſt nowe declare the goſpell in thys latter age of the churche by the appoyntmēt of the Lord. For neceſſary it is that by the ſtrengthe therof, all pryde of this worlde and blaſphemy agaynſte God be deſtroyed.

Luce. 11
Rom. 10
Eſay. 52
Apoc. 7.
Hebr. 1.
2. Tel. 2

☞ In the next volume ſhall folowe the reſte.

☞☞
☞

The lecõd

part of the Image of both churches, after the moſt wonderful and heauenlye reuelation of Sayncte Jhon the Euangeliſt. etc.

Compyled by John Bale

The ſame diſciple whome Jeſus loued hath wytneſſed and written theſe thynges, and knowe that his teſtimonye is treawe

Joannes. xxi.

A smal preface vnto the Christen reader.

IN the fyrste parte or volume of thys worke (whyche contayneth the first .x. chapters) are althese godly matters of saint Johns reuelation in sourse comprehended. Firste of all is the high legacye and message of the saied saynte John vnto the .vii. cõgregations of Asia in the first chapter mencioned. Wherin they are also vnto .vii. golden candelstickes compared, and their preachers vnto .vii. shining starres in the ryghte hande of Christe.

In the seconde and thirde chapters are the sayd .vii. congregations seuerallye eche one by it selfe discribed & warned, to the vniuersall premonishment of the whole christen church in the .vii. partes or clymates of the world. Marke those .iii. chapters diligentlye, and ye shall perceyue that the trewe Christen churche is alone gouerned by the preachinge of Gods word, an onlye office of Christ commanded, and not by dead ceremonyes commaunded by the pope, of whom their is no specialtie.

Cõsider how those preachers through out all this boke, are cõpared vnto starres and Aungels, their congregacions called the ryght spouse of Christ. The other be assembled vnto most fylthy lo custes, breadyng of the smoke of the pit bottomles, vnto hatefull byrdes, foule spirites and deuyles, their churche called the proude Sinagoge of Sathan & the most execrable whore of Babylon.

In the.iiii.chapter is heauen made open and the secretes therof manyfested vnto the christen beleuer, whom Johan also representeth this whole boke ouer. For not only are the misteries therof in the vniuersall churche perfourmed, but also in the particular churches of nacyons, & in the priuate consciences of men.

In the.v.vi.& vii chapters, the lambe Christ openeth the.vii.seales of the bok of the most hidde mistery of god, for the.vii.ages of the christen churche. In the meane season are the true seruaunts of God sealed vnto saluatiõ, solaced in their troubles and releued in their sorowes, notwithstanding the great violẽce of the truethes aduersaries.

In the.viii.& ix.chapters, the.vii.Aungels

gels blowe their trumpettes, Signifyinge the preachers to shewe forth their messages appointed of God for the, viij. ages of the churche, many wonderfull plages folowing in the people for their vnbelefues sake, thei obstinatly resisting it or els vnthankefully receiuing it.

In the .x. chapter cometh the myghty Angell from heauen with a boke in his hande all open, and Johan deuoureth the same. Which betokeneth the ernest preachers of this latter age of the churche, wherin the trew seruaūtes of God shall gredelye receyue and also dygest the scriptures. Take this for a breue summe of all that is spoken in the other volume, the residue shall folowe here after in course.

In the mergent of that first parte or volume, put I manye allegacions both of the scriptures and doctors. And therunto was I first prouoked by this saying of Saint Hierome in a certein Epistle of his ad paulinū monachū. The Apocalips of saint John (sayth he) hath so manye misteries as it hath wordes, or for euery worde a mysterye whether ye wyll.

I minded also therby, my labours to ease the readers for serche of the places, and to signifye vnto thē that I dyd nothing therin without authority. And vndoubtedlye the gatheryng of those places was so laborious vnto me, as the makinge of the commentarye, whyche neuertheles I thought well bestowed for the comfort of my brethren.

But. ij. cruell enemies haue my iuste labours had in that behalfe, of whome the one hathe them falsifyed, the other blasphemed. Whiche hath caused me to leaue them out in al that here foloweth. The printers are the fyrst, whose heady hast, negligence, and couetousnesse comonly corrupteth al bokes. These haue bothe displased them and also chaunged their numbers to the truths derogacio what though they had at their hādes. ij. learned correctours which toke all paynes possyble to preserue them.

The other is Momus or Zoilus, yea rather one whych playeth both partes vnder the cloke of a christian. Thys cruell carper and malicious quarreller leaueth no mans worke vnreburked, mainstre it neuer so muche godlynesse. But lyke

lyke as ruſt, mothes, maggottes, cankers, catterpillers, with other vyle vermine corrupteth all that is to the vſe of man, ſo doth thys enemye, to deſtroye both name & worke, onlye for the auaūcement of hys owne precious perſon.

Hys working toles are ſuch vnſauerye ſophiſmes, problemes, elenches, corolaries, quiditpes, ſubtyltyes, ſeconde intentions, intrynicall moodes, wyth other prodigious ſorceries, whom he ſomtime ſucked out of hys mothers breſtes the vniuerſyty. Theſe hath he not yet all, as vnſauerye morſels euometed for Chriſt, diſſimylge rather wyth Ariſtotle than with Paule in hys dayly diſputations.

Of thys ryall Rabi is Peter iudged a fole, and Johan an vnlearned Idiote. Yet ſhall his reader fynd ſmal learning at his hande, vnleſſe he take an heape of barbarous tearmes and vnſowed togither ſentences for matters of excellente learning. But ſurelye Johan wyll one daye come from Epheſus to viſite this proude Diotrephes & ſhewe him of his arrogant bragges to his diſpleaſure, vnleſſe he leaue of in tyme. All Ariſtotles

prouision shall not helpe hym,
Sathan vpon the pynnacle of the temple neuer bestowed his alleged scripture more peruerselye, than this Momus interpreted certein of my allegatiõs, nor yet farther from their right vnderstandinge: But I forgene it hym with thys fore warnynge for this tyme, though it be not the fyrst lewd point that he hath plaied, in case that he so leaue his qarelling, My seconde allegacyon vpon the preface. i. Cor. vi. is not sett ther to authorise the Apocalyps, as he moste falsely and all contrarye to my meanynge hath interpreted it, but affirmeth that the Christẽ beleuers are Christes mẽbers, which ought of necessitye by the holye goostes appointment to heare & to reade the wordes of the sayed, boke. For I knowe that the Epistle vnto the Corinthianes was written of Paule. x. yeares at the leaste before Saint Johans Apocalips. No lesse is he than a false prophet that resysteth Jeremy rebukinge Babylon for her wickednes,

To muche it were to answere hys other qarellynges, and to tedioulse vnto the Christen readers, & therfore I passe them

them ouer leaſte I ſhoulde be to plente-
ouſe in aunſwerpng a fole accozding to
hys folyſhneſſe, Thus by theſe cruel hã
delynges of theſe two vngracious eue-
mies, haue I iuſte occaſion to leaue out
the allegations in the margente, obſer-
upnge this wholſom counſail of Chriſt
concerning ſuche as they be.

Geue not that is holye vnto dogges,
noz pet that is pzecious vnto ſwyne,
ffoz the one of his churlyſhe nature tea
reth and deuoureth, the other lyke a
ſwyne treadeth it vnder hys fyl-
thy fete. The grace of our
lozde Jeſus Chriſte be
with the euermoze
(good chriſtẽ rea-
der) and with
all them
that
ſeketh of the
ſcriptures thel a-
upnge health in them
concepued without qarellpuge
Amen.

The seconde parte of the Image of both churches, after the most wonderfull and heauenly Reuelation of sayncte John the Euangelist. &c

¶ Compyled By John Bale.

The .xj. Chapiter

UNto John was delyuered after that he had thus deuoured the boke, a rede, not vnlyke to the mete wande of .vi. cubites longe and a spanne, which was geuē vnto Ezechiel, nor verye farre different from the measu xyngelyne in Zacharie. And what is thys else but that the administration of Gods heauēly veritie is secretly of him committed vnto them which hath afore receyued it, & in faythe digested it, that they shoulde therewith rightly measure discerne and iudge all thynges. None other is it to prophesye agayne in thys fyxt age, but thus to mete the temple, the aulter, and the worshippers therein, and to proue them in length, bredeth, heygth and depth.

The Text.

And

AND than was geuen me a reede 2 lyke vnto a rodde 3 and it was sayde vnto me Aryse 4 and mete the temple of God 5 and the aulter 6 and them that worshippe therin 7 And the quier, whyche is within the temple, cast oute 8 & meete it not 9 for it is geuē vnto the gentiles 10. And the holye citye shall they treade vnder fote. xii. monethes.

The

1 And there was geuē me (saith saynct Jhon) a rede. Both receyued I the wysdome of God and also a mouth to vtter it. So that my tunge became the penne of a redy writer. For so muche as I abhorred iniquitie, the Lorde anointed me inwardly with the oyle of gladnes, and gaue me stomacke to vtter hys worde.

2 The rede which God deliuered me, was lyke vnto a rodde. For hys worde is the rod of ryght order, and the scepter of hys kingdome. With this rodde spredde he oute the heauens, and layde forth the fyrst foundacion of the earthe

Thys rod of his power hath the lord now graciously sent vs out of Sion by men haupnge hys speciall grace as by John, to haue dominion here in the middest of hys enemyes.

3 For vnto John it was said for thys age. Aryse, frō daine study, from cares of the bodye, frome consideratiō of earthly causes.

4 And mete the holy tēple of god, which is hys congregation or churche: Proue al beleues whether they be right or no

Ex-

Examine their workes, whether they spring of Gods commaundementes or of mens tradicions. And in so doing try bi the scriptures the corne frō the chaffe. Marke oute the people of God frome the sinagoge of sathan, and delaye not to norysh them wyth the swete frutes of the spirite.

¶ Measure the aulter also, whyche is Jesus Christ, vpon whom the ful sacrifice of redemption was offred. For many false Christs are abrod in the world, to seduce the people. The pope boasteth hym self for Gods owne vicar. Mahomete calleth hym self the great prophet of the Lorde. And both they to subdue the gospell hath set vp new lawes. The pope his detestable decrees, and Mahomete his abhominable Alchoran. Both they haue wrought suche wonders and suche signes in superstition, as myghte deduce into errour (if God were not mercifull) the very elect personnes. The monkes saith that Christ is in the desert the prieste sayth he is in the boxe, but admonyshe my people, that in no case they beleue it. The chanons saith he is here, the fryers sayth he is ther, but cōn

sell

sel my flocke that thei go not forth. For God dwelleth in nothing that is made with hande. In the faithfull harte is Christ onely founde. There remaineth he. That is hys dwellinge place.

6 Therfore now last of all, measure them also that worship in the tẽple. Cõsider them only to be hys people, which seke hym in spirite and in veritie, & that worship not in outward shadowes, nor in the elementes of thys world, nor yet with obseruation of dayes and tymes They are not hys sonnes, that for the leuen of the Pharisyes which is the doctryne of hipocrites, forsaketh the bread of chyldren which is hys liuyng worde They are not hys lambes but vyle gottes, that rather attendeth to the voice of straungers, than to the true shepeheard Christ.

7 And therefore the quier whyche is within the temple, cast out. The prelats priestes, and religious, which are not of the common sort, seclude from Christe, from hys churche, and from the cõpany of true worshippers. Throwe forth the bounde woman and her sonne ꝑ Rome churche with her chyldren, & Mahomet with

with hys rable. For the bonde shall not inherete with the fre.

8 Measure not out that chañsel of charmers, that collage of Balams brethern those marked Madianites & cursed Ismaelytes. Alowe them not by the scriptures, cõmẽd not their counterfete righteousnes, Admit thẽ not for the mẽbers of Christ, but indge them to be the sinagog of sathan. And spar thẽ out of the kingdome of God, with the kepe of Dauid. For they are those swine that tread perles vnder their fete & those cruel dogges that turne agayne to deuoure men. Medle not with that quier, haue not to do wyth that wicked generation.

9 For it is geuen vnto the gentyles. Wholiare those Antichristes addict to the superstitious rytes of the Heythen in their sacrifyces, their ceremonyes, their obseruations, their holye dayes, their bigyls, fastinges, prayenges, kneelynges, and all other vsages, contrarye to the admonyshement of Christ. That they shoulde in no wyse enter into the wayes of the gentiles. Wherefore God hathe detested them wyth hys owne mouth, and cleane geuen thẽ ouer vnto

their

theyr owne fylthy lustes. Now reygne they al in their own wisdome, thinking euermore their owne fleshly fantasyes best, wholly thei are become Gentiles.

10 And the holy citye (of whom glorious thinges are spokē) they shal treade vnder fote the space of .xlij. monethes.

Not the earthly Hierusalem is thys citye, buylded of men, and made holy by the outward obseruacions and ceremonies of the Jewes as many expositours hath fantasied. ffor of ꝑ (like as Christ prophecied) is not left one stone stāding vpon an other. But thys citye is the sure buildinge of God, grounded vpon the stroung foundatiō of the Apostles & Prophetes, euen vpon the harde rocke stone Jesus Christ. This is the plesaūt Possessiō, the wholsom housholde, the sure holde, and the delectable vyneyarde of the Lord of hostes. This is the liuing generation of them whiche feareth, loueth, and seketh their lord God in fayth spirite and verytye, and not in outwarde shadowes. These are the childrē of promes, the true offspring of Abraham, the chosen house of Israell, and the hynge dome of the holy goste. Pure, cleane, & holye

holy hathe Christe made thys cytie, by none other thyng but the onely sheding of hys precious bloude.

11 Thys citye treade they vnder fote, that kepeth downe the truth of the gospel, that persecuteth and sleaeth Gods people for it, that defeateth hys worde for their own traditions, that bringeth in the Jewishe ceremonies, the gentils superstitiõs, paganes customes & Heythen vsages, pokyng men with inportable burdens of false worshipppynges for theyr owne filthy lucre and aduantage. Notwythstãding thus must they do styll by the sufferaunce of God, tyll the .lxii. monethes be finished, whych is not els but the tyme, the tymes, and the halfe tyme, or the thousand, two hũdred and .lx. dayes, in that God shall shorten the time for his chosens sake. Thus after saincte Paule also before the Lordes commyng, Ther must be a departyng. The quier or chaũcel must be cast out, that the man of synne, the sonne of perdition, and the aduersarie exalting him selfe aboue God, may be knowẽ in his owne colours. It maye not be moteẽ, or alowed by Gods word, but reiected as

that plante whych the heauenly father hath not plãted, that the mistery of iniquitie may be vttered and perceiued of them which shalbe saued. It must be geuen to the gentiles, or addict to their superstitions, with al lying power, signes, and wonders, in al deceiuable doctrine, by the subtile worckynge of Satan. They must also be permitted to do all mischiefe in vnrighteousnes, vpõ the citizens of God, til he vtterly cõsume thẽ with the mighty breath of his mouthe.

The Text.

1 And I wyl geue power, 2 vnto my two witnesses; and they shall prophecye a thousand, two hundred and threscore dayes 4 clothed in sacke clothe. 5 These are two olyue trees 6 and two cãdelsticks 7 standynge before the God of the earth.

The Paraphrase.

1 And I wyl geue power saith the lord vnto my two faithful witnesses, & they shall

shal prophecy a thousande two hūdred and.lx. dayes, against those enemies to the cōforte of my people. Soy though my city by troden downe bi their cruel lawes of persecution to death, yet shal it not be forsakē. And though my people be ouerloaded with their heathē superstitiōs and blasphemous worshippinges, yet shal they not be lost nor left all without succour.

2 They shal haue my.ñ. witnesses with them to solace them in their troubles, & tocōfort thē in their cares. Both Moyses and Christ, both the lawe & the gospel, both the Prophetes & the Apostles shal stand vpon their side and be vpon their part: yea, for so muchtime as their enemies shal vexe thē, and for so much space as their aduersaries shal trouble thē. Euen a.M. two hundred and.lx. dayes, which maketh three yeares & an half, and is more then the.xlñ. moneths by fourscore dayes and foure. Which signifieth that the enemies shal not euermore kepe downe his worde, but theyr dayes shal be shortened for hys electes sake. The schole doctors wt their sophistrie hath cātasied the said two witnes-

ses to be Enoch & Helias, and that they
should come then frō paradise terrestre
for the same purpose, bicause þ Enoch
was taken awaye of God, and Helias
was caried hence in a fierye charet, nei-
ther vnderstandynge what paradise is
nor yet knowynge what it is to be takē
from hence. Paradise is the swete reste
of God appoynted vnto them that de-
part hence in faith. The peculiar trāsla
tiōs of Enoch & Helias were not only
for a confirmation or strengtheninge of
the faith of the fathers for theyr times
but also that they should be figures of
Christes assētiō, And what godly wise
man can geue more to the figure thē to
the veritie? More were not they priui-
leged frō death thē was Christ, though
God would not then haue it so openly
knowē, to declare his wōderful power.
Vnlyke is it that God should cal wit-
nesses from the deade not promising it
by his word, hauyng power also from
stones to aryse vp Abrahams children,
and to geue the spirit of Helias to whō
he pleaseth, lyke as he dyd to Johan
Baptist, and as he doth now to manye
other more in our age, as all the world

may

maye se and heare. These witnesses are two, for so much as the truth of the lord in the mouth of two or three godly persons ought to stande.

3 These two witnesses or faithful protestours of the aforesayd two testamentes, hath continued wyth the people of God sence the death of Stephã, for the more part secretly and vnknowẽ to the worlde. But now they are come abrod by the appointmẽt of God to the vtter confusion of the greate aduersarye and man of synne, as Paule doeth cal hym. And vnto them in thys syxte age of the churche the Lorde hath geuen the great power of hys liuing word, or the spirit of hys inuincible veritie in much more ample wyse then aforetyme, for the abatemente of the sayd enemies or synagoge of perdition.

4 Clothed they shal be in sacke clothe (sayth the Lord) No pompe shal apeare in their apparell, no glory of the world in their behauour. Neither shal they be accõpanied wyth a garde of ruffelynge rutters. Neither shall they with Annas and Cayphas sit vpon lyfe and death. Neyther shall they bleste in the streate

with miter, crosse, and cope. Neyther claime the higher seats, in side gowns, shauen crownes, and tippettes. Neither shal ther be sacke friers nor Franciscanes, monkes chanons, nor Hypocrites. They shal not disfigure them selues to seme religious, nor saye longe prayers to appere holi, but in a sober cōuersatiō anoyd pryde superfluitie, they shall constantly witnesse the truth of god to the vniuersal worlde, to his glory & their edificatiō. For sacke clothe in the scripture is a sygne of sobrietie, sadnes, & temperaunce, as in Helias & John baptist.

5 These witnesses are two swete oliue trees, shedyng forthe the fatnesse of the scriptures, & dulcet sauour of the spirit. God hath so blessed thē, that theyr lippes are full of grace. He hath anointed thē with the oile of gladnes aboue their felowes, of myrre, bawme, & aloes their dilectably smell. None other thinges vtter they but hys infallible verities.

6 They are also two shyning candelsticke, settyng forth the light, or clearly openyng the hydden misteries of the scriptures, to the cōfort of the gētiles & glory of the Israelits. They are not the

lyght

light it selfe but only instrumētes ordeined to bear witnes of the light. For ther is but one light for all. Onely are they the vessels of election, as was Paule, to carp that lyght the world ouer.

7 They stand in the presēce of the god of the earth, or the lord of al, as men of most hygh acceptation before hym, ready to do hys will and to fulfill hys cōmaundemente and pleasure, hauynge the oile of his spirit and the light of his eternall veritie.

The Texte.

1 And if anye man will hurt them. 2 fyre shall proceede out of theyr mouthes & cōsume theyr enemies. 4 And if anye man wyl hurt them, this wyse must he be killed. 5 These haue power to shut heuē 6 that it rayne not in the dayes of their prophesynge 7 & haue power ouer waters to turne thē to bloude 8 and

to ſmyte the earth⁹ with al maner plagues, as often as they wyll.

The Paraphraſe.

1 If anye manne wyll attempte to do them ſcathe, or preſumptuouſlye ſeketh vp craftie colours, ſubtile reaſons, and deceptful argumentes, vpon daungers doubtes, doctours, old cuſtomes, & authoritie of fathers to hinder their office, blemiſh theyr meſſage, and darkē their light, ſuch fyre ſhal proceade out of theyr mouthes as ſhal cōſume their enemies.

2 The eternall worde of the Lord that they ſhal declare (whyche is the conſumyng fyre) ſhal vtterly deſtroye them. So that nothynge ſhall be ſene of that they were afore. Neyther cut ſhoo, nor rorde, coule nor grap cote, bote nor blak he hode, rochet nor ſcapler, mytер nor croſier, ſādale nor frocke, ſhaven crown nor anointynge. For all theſe are theyr enemyes.

3 Conſumed are they to theyr ſaluatiō that with Mathew be come of Publicās true apoſtles, & with Paul of fierce perſecutours charitable teachers. Contrary

trary wyse are they consumed to their damnation, whyche beynge ouercome by the manifeste veritie, wylfullye persyst in their deuylysh errours with Antiochus and Pharao, with the Scribes and Phariseis.

4 For it foloweth And if anye manne will hurte them, thys wyse must he be killed. Eyther must he be mortified frō the olde Adam, & chaunged into a new man in Christe, or els by the said word must he both be iudged and condēpned for the vtter aduersari of god, with Sathan his auncient captayn. So must he be killed. And no death wyl be founde lyke vnto that death come they once to the felinge of it, though they account it nowe very lyght.

5 For these witneses haue powr as had Helias, to shut vp heauen, that it rayne not in the dayes of their prophecipnge, but yet none other wyse then by the aforesaied worde. For the word of God is the very kepe of Dauid, whiche openeth the kyngdome of God to thē that faythfully beleued, and that sparreth it vp also from them which dwelle in vnfaithfulnesse. For it is said, in the dayes

of their propheciyng. This power therfore is of the worde, and not of the mē. The word sparreth and openeth, loseth and byndeth, sauyth and damneth. He that beleueth (saith Christ) shalbe saued, he that beleueth not is iudged alredye. No mopsture of grace nor Godly wisedome can lyght where sturdy frowardenes is roted. The dayes of their prophecipnge in fygure is none other then the aforesayed tyme, times, ½ halfe tyme, or the thre peres ½. vi. monethes of Helias.

¶ In those dayes shall it not raine vpō the wycked, they shall haue no grace to receyue the veritie. In parables and figures shal that be hidde from thē, that shal be euidente inough vnto the faythful. With eares shal they here and not vnderstand, with eyes shal they se and not deserne. So blinde will their hertes be. For such speake the prophetes in fygures. Christ in parables, ½ the Apostles in misteries. Then, open trueth of this reuelation shal not the wicked perceyue, tyll they taste the plages therof. Such is the nature of Gods wisdome ỹ thoughe it be not in glorious wordes,

fyne

fyne paynted termes, nor in perſwaſible reaſons of mans wyt, but in playne ſymple ſpeakynge, yet cannot it not be knowē of the worldly wiſe. The ſwete dewe therof wil not be receiued of thē, in the aforeſaid dayes of prophecie, but he that is blynd ſhalbe blind ſtil.

7 Theſe witneſſes haue alſo power ouer matters, to turne theim into blond. Whē thei interprete & ſincerely declare the pure verities of God, whyche are thoſe wholſome waters that reſtraineth the dampnable drines of the ſoule, that refreſheth the conſcience, and cleanſeth the hert of the ſynner, they can not chooſe but earneſtely condemne the peruerſe iudgementes, the couetouſe lawes and hypocritiſhe workes of the vngodlye. And then is all vncleane vnto them, thē is all bloudy. The goſpel which was a ſtumblyng ſtone to the Iewes, & made folyſhenēſſe vnto the Gentiles, is alſo now vnto thē naughty new learnynge ſeditiouſe doctrine, & abhominable hereſy. Yea, and they iudge them worthy to be burned that doeth teach it. Thus is it abhorred of them that ſhall periſh. and neuertheleſſe to thē that beleue, it is

the

the power of God vnto saluation.
8 Fynallye they haue power to smyte the earth wyth all maner of plages, as ofte as they wyll. Verye earth are they that regarde not Goddes trueth, as the Lorde saied vnto Adam after hys offēce. Earth thou art, & vnto earth shalt thou returne. Nothing they esteme, but that which is earthli. Nothing they desyre, but that is carnall. The frowarde creature wyll in no case knowe that is of the spirite. The light is hateful vnto sore eyes. Verye paineful is bread to the mouth that is not whole. A great mote was Christe to the Jewes, as hys true preachers are vnto the blind world yet to thys daye. For they smite the earth.
9 They touche theyr liuinge, they rebuke theyr falshede, they cōdemne their wickednes. They reproue them of syn, of rpghtuousnes, and of iudgement. They force not to tel to him of their vnfaythfulnes, fraude, and hypocrisie of their philosophers, prelates, & religiōs. No greater plage is it vnto the vngodly then to heare of their euil doynges. No greater payne, nor yet greater punishmēt, then to haue their fautes opened,

ned, and their clonyng colours cõdem-
ned. That fretteth thẽ at the very hert.
Death must be sought out for such prea-
chers. No wonder is it thoughe this be
here written for this age of the church.
ffor neuer were more earnest witnesses
then are nowe, and more are lyke here-
after to folow, tyll the man of synne be
fully knowẽ, and his kingdome clear-
ly ouerthrowen.

The Texte.

1 And whan they haue fynished theyr testimoni, 2 ỳ beast that came out of the bottomlesse pytte, 3 shal make warre agaynste them, 4 & shal ouercome them. 5 And their bodyes shall lye in the stretes of the greate cyty, 6 which spyrytually is called Sodome and Egypte, 7 where oure Lorde is crucifyed.

The Paraphrase.

1 And when they haue once finyshed their testimony (saith the Lord) the beast

that

that came out of the bottomlesse pytt, shal make warre agaynste them. No sooner shal the wytnesses of Gods veritie in al ages be take from the worlde, then he hath prefixed. After none other sort shal they be sent hence, then he hath appointed by his eternal decree. John Baptist was not emprisoned, nor beheaded, tyll he had done hys office. Christ was not taken, condemned, and crucified tyll hys houre was come. Paule was not put vnto death, tyl he had fulfylled hys course.

2 The beaste of the bottomlesse pyt is the cruell, crafty, and cursed generatiō of Antichrist, the pope with his bishoppes, prelates, prestes, and religious in Europe, Mahomite with his dotinge doucipers in Affrica, and so forth in Asia and India, all beastely, carnall, and wicked in theyr dopinges.

3 These maketh warre against Gods witnesses, when they hate them, curse them, blaspheme them, and persecute them. When they withstand thē wyth their crafftes, impugne them with their lies, & vexe them with their deuillyshnesse, as necessarye it is they shoulde do.

do. For if they haue troubled the head, they muste vexe also the membres. If the housholder be called Belzebub, the household must suffer the same. No better is the seruaunt then hys Lorde, nor the messenger, thē he that sente hym.

4 They shall also ouercome them, not with the scriptures, but with their beggerlye customes, constitucions, lawes, decrees, & tradicions. They shal scourge them or disgrate theim in their Synagoges. They shall deliuer thē vp to iustices, debites, and rulars, makynge them their bochers and slaues, so washyng their owne holy hands from the sheading of innocentes bloud.

5 They shal kil them also bi their cossell, to fulfyll the measure of their fathers, that all ryghtuous bloude maye lyght vpon them which hath bene shed vpon earthe. Yet shall they not hurte theyr soules, but thorowe fayeth they shall haue victory boeth ouer them and the deuyll.

6 And their bodies shal lye in the stretes of the greate cirye. In thys worlde shal theyr carkasses remayne, where as they haue rule and dominion. Here

shall

shall they be iudged and condemned. At their pleasure shal it be to hange the̅ heade them, or burne the̅. And thoughe they lay no handes vpon them for sayinge their consecrate fingers, yet must it be done by their goostly counsel, and ordred also after their spiritual appointment. None other is it to lie in the stretes of their greate citye, then after such lawes as thei haue practised to be brought vnto death.

7 For spiritually is their city called. A glorious name vsurpe they as though thei were none of the world. They wil be called the holy church, good goostlye fathers, godly diuines, & spiritual me̅, not considerynge of what spirite they are spirituall. They are those into who̅ the vnclene spirite hath entred with vii other spirites worse the̅ him self. With the spirite of falsehode, the spirit of filthines, the spirit of lies, the spirit of witcherafte, the spirit of errour, the spirite of blindnes, & the spirit of crueltie. And of these onelye with suche like are they spirituall, and of no Godlye spirite as their fruites declare. And therefore the spirit of god doth indge here this great

citye

citie not to be called Hierusalē, but Sinkinge Sodome, & most miserable Egipte the propheryes and other scripturs agreing to the same. For loke what fylthinesse and abhomination was in Sodome, what Idolatry and deuilishnesse was in Egypt, the same is nowe reygnynge in this paynted spiritualtie, and is accounted theyr great holynesse.

¶ Amonge thys consecrate multitude dyscrete sort is Christe yet crucifyed, as he was amonge the Jewes whyche knewe him not, & yet boasted thē selues outwardely for the peculiar chosen people of God. Not only is Christ amōge them persecuted, scourged, punyshed, & put vnto death in hys mēbres, but also he is proued of them vnsufficyent Sauiour without their daily doings. Their masses must be satisfactorys sacrifyces, profitynge both the quicke & the deade. And that must men beleue vnder paine of death & dānation. Thus crucify they Christ again, & make a mocke of him as witnessed Paule, & yet do they cal hym their Lorde, not vnlyke to the tourmentours, which crowned him with thorne, & saluted him with Aue rex Judeorum.

The Text.

1 And some of the people, & kynredes, and tunges, & of the nations, 2 shal se their bodyes thre dayes and an halfe 3 and shal not suffer they? bodyes to be putte in graues.
4 And they that dwell vpon the earth, 5 shal reioyce ouer them and be gladde, 6 & shall sende giftes one to an other, 7 for these two prophetes vexed thē that dwelt on ỹ earth

The Paraphrase.

1 And as they lye thus dead in the stretes, or are contemned as heretikes, and despysed as wicked doers, some of the people peruerted by these enemyes, som of the kinredes or sectes of diuision, some of the tonges or blasphemouse babiers, and some of the nacions of al wicked workers shal be behold their bodies iij. dayes and an halfe.

2 They

¶ They shall frō all ages abhorre the, hate them, reuyle them, and spightfully report them In their crovicles shal they write them for seducers of the people, & in their storyes regestre them for damnable heretikes: For the .iij. daies and an half divided into .vii. halues betokeneth the .vii. ages of the church wherin they have and shall styll both persecute and blaspheme.

¶ And these wicked sortes of people, kinredes, tonges, and nacions, or of false iustices priests, lawers, and religiouse shall not suffer their bodies to be put in graues. But by these witnesses ones iudged heretikes by the clargye, and so condemned by the layte, eyther shall their bodyes be resolued in to ashes by fyre or els consumed by the foules of the ayre. Seldome shall ye se a knowen heretike buried amonge them, but moste commonlye burned. Examples of this hath bene lately seane here in Englade by Thomas hytton. Thomas bylney Johan frith. George bainhā, William tindale. John lambert. Robert barnes, Wylliam Hierome. Thomas garde, Rycharde spenser, and in Partrich Hā-

milion of Scotlande, with many other more. And lōge afore our time in ſpr Johan olde caſtel the Lord Cobhā, ſpr Roger acton knight, ſpr Reynolde Pecoke biſhop of Chicheſter maiſter John Aſhton, ſpr Willpam thorpe, ſpr Willpam Sautre, ſir Richard With. ſir John bale ſir Willpam tailoure, and ſir Wilpam white prieſtes, wyth diuerſe other.

The body of Formoſus was ſpꝛſt takē vp by Steuen the. vi. Biſhop of Rome and diſgraded. After was it beheaded, mangled, and thꝛoune into the flood of Tyber by Sergius the thirde. Saynte Herman after. xx. peares from hys buriall was taken vp and burned at Ferraria in Italy by Boniface the eight. The bones of maiſter John wyclefe were taken vp and burned alſo the. xl. peare after his death, as Walden wytneſſeth in his boke de Sacramentalibus. ti. ix. Capi, lxxxix. So was of late peares in Worceſter dyoceſe, the body of maiſter Willpā Tracie eſquier, & in Londō the bodye of Rycharde honne marchaunt tailour. Moreouer Johan colet deane of Poules in londō alſo was not far from the ſame for readynge of Paules Epiſtles

stles by hys life, had not theyr waighty matters bene in the waye. Such heretikes shal not reste in their citie, they shal not be buried among them. They shal not be shrined, canonysed, nor allowed for Saintes, for they builded no monasteries, they set vp no chaunteryes, they subdewed no Princes, nor yet hyred for the lyberteys of holy church. They stod not in defence that priestes dopnge Idolatrie, thieft, murther, witchecrafte, whoredome, buggery, wyth other abhominations should remaine vnpunished. But rather to the contrarye and that they should worshyp but one God, lyue by their labours, take wyues of theyr own, & teach nothyng but Gods lawes.

4 And they that dwell vpon the earthe (sayth the Lorde) or haue their felicitye here with the ryche glotton, shall reioice ouer them and be gladde.

5 They shal clappe their handes when thei se godly witnesses be brought oute of the waye, They shall common, ryote and banchet, hauinge amonge them setnes Ioye without measure that the heretykes be gone, so hatefull is the lighte to their eyes, and the derkye to theyr

 wicked

wicked hartes.

¶ And they shall sende giftes or presentes one to an other for gladnesse, as for example. My Lorde bysshop hath had a sum of manye of the priestes for doinge his parte so well. My Lorde abbot and maister doctor haue had pheasandes, ploers, & partriches, pigges gese, and capons, for disputyng, their matters so pleasuntlye. Master parson hath bene commended for scoldynge, and ser saunder smelle smocke our parishe priest for beringe false witnesse. Maister Luer hath had a trental, and father lymitour a bushell of malt or a chyese for playnge the knaues also, and hardly my Lord chiefe iustyce hath not bene wythout hys reward, nor yet master chauncelour, nyther master Scribe. What made Thomas More for his tyme wyth so prodigyous tirannie to persecute the trueth, & Jesus, Godsalue of Norwiche, Marthe of Bongaye Wales & Baker of Kente, wyth such other like? but auri sacra fames, as Virgil doth cal it. Thus do they laughe and triumphe whan they haue wrought mischefe, & much it delyteth the whan they haue done vngodly thinges

7 For

7 For these two prophetes (sayeth the Lord) vexed them that dwel on the earth A great trouble it is to them to haue their sautes seane a sore vexacion to haue their crafftes knowen, and an excedyng displeasure to be put from their pleasaūt Euphrates by the preachyng of such bu sye heretikes. Wurth was Herod offended with Johan, the bysshoppes wyth Christ the prelates and religiouse with Paul, and a sore griefe it was to their hertes, whan they rebuked their vices.

The Text.

1 And after thre dayes & an halfe the spirite of lyfe from God, entred into them. And they stode vp vpō theyr fete, & great feare came vpō thē whych saw them. And they herde a great voyce frō hea uen, saying vnto them Come vp hyther. And they ascended vp into heauē in a cloud and theyr enemyes saw thē

 8 And

8 And ỹ same houre was they
a greate earthquake, 9 and
the tēth part of the citye fel.
10 And in ỹ earthquake were
slayne names of men, seuen
thousande. 11. And the rem-
naunt were feared, 12 and ga
ue glorye to God of heauen.
13 The seconde wo is paste.
14 And beholde the thyrde wo
wyll come anone.

The Paraphrase.

1 And after thre dayes & an halfe (sayth Saynt Johan) did the spirite of lyfe by the power of God enter in to them. In the myddes of their Joy and triumphe wh an they thinke them selues wel quie ted, the heretyques thus taken a waye, an other storm falleth vpon them much worse than the other. My ampe more arp seth out of their ashes to their cōfusion and to the chosens confortе. And the same wytnesses they are againe, geuinge the same testimony, though they be not the same persons.

2 The

2 The same spying spirit haue they, confessinge the same verite, that had the other. No longe tyme can Christes congregation be without faythfull testes, he promisynge to be wyth them to the ende of the world,

3 These witnesses stode vp, vpō their fete. In the time fut past is this spoken for the certentie of the thing, though muche of it be to come. For so certain is it as it were all finyshed. An erneste stomacke shall they haue, and wyth much boldnesse shall they speake. The righteous shall stande vp (sayth the boke of wisdome) in great ferventnesse of spirit against them that hath extremely handled thē, and taken awaye theyr labours persecuted theym, and blemyshed theyr doctryne.

4 And great feare came vpō thē which sawe them. When the Antechristes se they can not preuayle, much are thet inwardly anguyshed, vexed, and tormented. Then doubte they their falle, than feare they their vtter destruction. They trymble and quake whā they se their lawes will no longer stande, nor their insurrections no longer helpe thē, loking

for a terrible daye, With horrible fear shall they wonder (sayth the afore sayd boke of wisdome) at the comynge of the sodaine health, groning for sorow, and mournynge for very anguysh of mind and sayinge within them selues. These be they whome we somtyme had in derision. Unwisely, we thoughte their lyues to be madnesse, and their endes to be without honour. And nowe they are rekened amonge the children of God, & their porcion is amonge the sayntes. Therfore haue we erred frō the way of trueth, & the light of rightousnesse hath not shyned vnto vs. We haue werped our selues, in the pathes of wickednesse but the waye of the liuynge Lord haue we not knowen.

§ And they harde a great voyce from heauen, sayeng vnto them. Come vp hither. The Antichristes shall heare thys voyce, they shal knowe them to be in the fauer of God, & greate heuynesse it shal be vnto thē. For this voyce is the free election of God accordynge vnto grace & not after mans deseruinge. And it commeth from heauē as doth all other good giftes, frō the father of light. It calleth

vp

by them that afore walked somwhat after the flesh, & durst not for feare of punishment witnesse the verity. It commandeth them to arise vnto God, to be more perfight, more spirituall, more godly, & to haue their conuersatiō in heauē. They attende vnto the voyce, they obeye it, & do after it. For it followeth.

6 And they ascended vp into heauen in a cloude. By the power of God thei are taken vp. From worldlye affectes are they changed to the pure loue of God, & from carnall prudence to the wysdome of the spirite. In a cloud are they rapte. Compassed are they wyth thys flesh, the ill desires taken from them. Euery where resemble they Christ, & are daily better & better. They cease not of their progresse, no payn cā separate thē from the loue of Christ, til they perfightly come to the sighte of the God of Goddes in the superceleſtial Syon.

7 And their enemies saw them. The Antichristes knowe that thei are godds seruauntes, the hypocrites perceyue they haue heauenly knowledg. Yea, many tymes they so report theim bothe in their wordes and writinges. In maner

of

ak they: Chroncles they affirme, that Berẽgarius, Johannes scotus the elder Jhon wyclefe, John husse. Hierome of Prage. Thomas Thẽdonensis a white fryer of Bryttayne burned in Rome, Hieronimus sauonarola a blacke fryer burned in Florẽce, & diuerse other more were men of moste excellent wyttes, of most high learnyng, of most godly conuersatiõ, of a most perfight lyfe, feruẽt constatiõe, & vnmoueable in the tyme of their death. Bylney. Barnhã. Bekfeld, Frith. Tindale, Barnes & other, are yet reported (yea of som which to this hour hateth their opiniõs) to haue dyed charitably & godly. Yet beleue they neuer the better, they come neuer the sonner too God. Their malice hath so blinded thẽ and the cloude of ignorance so darkened their knowledg, that stylle they blaspheme and most cruelly persecute.

¶ And in the same houre (sayth sainte John) ther happened a great earthquak A terrible contradiciõ arysseth euer frõ the carnal Synagoge, & from amonge the earthly mynded hypocrites, whan the veritye is taughte, as it was afore time in Christ, & in his Apostles, specially

lye

ipe in Paule, and nowe of late dayes in many other poze preachers, Whā new witnesses arple, then ware they moze madde, fearce, and felle, then they were afoze. Then empzeson they, then punish they, then make thei actes and cōmaūde in payne of deathe no moze to speake in that name. Yet do they rather lose than wynne, fall then rple, disprofyght than profyghte.

9 For the tenth parte of the, citie fell to the grounde. Their buyldyng vpon sande wil in no case endure. That God hath not plāted must vp by the rootes. Their holy whorysshe churche (whiche is here called Sodome and Egipte) is ruinously decayed. Theyr monasteries of monkes, theyr houses of friers, their colleges of Idle priestes, with their nonnes, chanons, and chanterpes, in manye places are downe. By thes are not as they haue bene, nor trentals, nor othere deuocions. Images are not sought, nor pardons in confessiō. The people inclineth to new learninge, and goeth from their olde beleue of holy churche. They that were monkes, priestes, and fryers are now become gospel teachers Such

as

as afore were dead, standeth vp nowe
against them boldely. Thys fall parte
is here the tenth, for it is the lordes by
the lawe. It is the same shepe that afore
was lost, and nowe is brought to Chri-
stes folde. These were called awaye
from thens by the wytnesses, the other
stande yet styl, & are euerye daye worse
and worse

10 In the earthequake were slayne
names of menne, to the numbre of seuen
thousande. An innumerable multitude
hath bene sent out of the waye by these
Antichristes in theyr furye, but yet no-
thynge haue they slayne but their na-
mes. Dueli haue thei hurt their bodies,
vpon their soules haue they hadde no
power, no more than had Sathan vpon
the soule of Job. Yet haue not their na-
mes, perysshed before God, for of hym
are they wrytten in the boke of lyfe. In
no case are the wicked of the godly here
put vnto death, thoughe some do so vn-
derstand it, but rather the wicked of the
Godlye. For they neuer retayle
their wronges, but rather pray for their
enemyes,

11 And the remnaunt or residue were
feared

feared, sayth sayne John) & gaue glorye to God of heauen. Of such as were left in their earthquakes or terrible persecucions, some remayned in prison, some were beggered, some were exyled, some fledde, some lost their estimacion & frindes, and yet gaue prayse vnto God.

12 In all their aduersityes they glorifyed the name of the heauenlye father & Lord. Thus haue we here what is done alredy, and what is yet too come vnder thys sixt trompet blowyng (where vnder we are nowe) whyche all belongeth to the seconde woo.

13 And these thynges ones accomplished the seconde woo wyll be past. And then loke by and by for the thyrde woo, for it wyll folowe anon after without faple, yea, so soone as thys seconde woe is done.

14 In the latter age of all shall thys thyrde wo reygne, suche tyme as Gog and Magog most extremely shall rage And the vniuersall iudgemente shal ensue the that woo, as here after more euydently wyll appeare. But consider that these woes are to the infydeles, The faithful feareth them not, but receiuing

the

the worde in a pure harte they bryng forth frute in pacient sufferaunce.

The. xii. chapter.

NOw folowethin order the. vij. trompet blowyng or the pure declaration of Christes ioyfull tidinges for the last age of the chnrche vnder the seuenth seale openyng, wyth the wonders and maruayles that their after ensueth.

The Text.

1 And the seuenth aungell blewe and there were come great voyces in heauē, saying. The kingdomes of this worlde are oure lordes & hys Christes 4 and he shall raygn forenermore. 5 And ỹ. xxiiii. elders which sate before god. on their seates fel vpō their faces, and worshypped God, sayenge, 7 We gyue the thankes, Lorde God almyghtye, which art and wast, and art

to

to come 8. For thou hast receiued thy great might, & hast raygned 9. And the nations were angry 10 & thy wrathe is to come 11 and the time of the dead that they should be iudged 12 & that thou shuldeste geue reward vnto thy seruauntes the prophetes & sayntes 13 and to them that fear thy name, smal & great 14 and shouldest distroy thē which destroy the earth

The Paraphrase.

1 And the seuēth aungell blewe (sayeth saint John). The seuenth sort of sincere preachers shall vtter their message according vnto the wyll of God, they shall declare his pleasure as he hath appointed them. For though it be spoken here as past and done, for the certētie of the thinge, yet is it not fulfilled in effecte. The word of god was without beginninge, and hys prompse euerlastinge.

yet is it not all performed in hys creatures but many thinges are yet to come.

2 After thys blaste of the Angell were made greate voyces in heaven. Many (the congregation or kyngedome of God hys Gospell once purelye published by the preachers) shal speake godly thynges to the edification of other. The symple poore weakelynges, idiotes, and infantes shall vtter the hydden wisdome of God to the cōfusion of the greate wyse men, and sage seniours of thys world. Yea, the stones in the strete the outcastes of the worlde, the forsaken people, shall wonderfullye praise the Lorde.

3 And these shalbe their sayinges, whē they shall see the Antichristes confuted and not able to speake againe. The kingedomes of this world, that were sometyme wycked, cruell, and vnfayethfull, are now become the lordes, & his Christes, of his only grace and goodnes. Now fal thei to the word ꝑ afore thought it fulyshnes, Now cleaue they to ꝑ trueth ꝑ sumtyme did abhorre it. Now haue they in hand ꝑ gospel, afore dyd persecut it as sedicious lerning & heresi.

4 And

4 And in this congregation shall he tayne euermore. Continually is he with them, that in fayth retayneth his heritie. All this shal they vtter with no small reioyse. For doubtles after the seuenth seale opening, and the Gospell preachyng, then a peaseable tyme shall be, as figured it is bi the half houre spoken of afore. For it shal not continue to the end. Long may not Christes church be vnpersecuted. But yet this peace for the tyme shall not onely be an inwarde peace in the conscience (as is alwayes among the faythfull) but an outwarde quiet also, or a season without persecution abrode.

5 And the .xxiiii. elders (sayeth sayncte Iohn) or the greate numbre of sayntes departed) which sytteth before God on their seates, or resteth in his swete peace in suche graces of the spirite as he gaue them by their life time, as charitie, stedfastnesse, loue, iope, peace, mekenes, righteousnes, & suche other ipke, fel downe flatte vpon their faces.

6 Wolke humbly haue they euer submitted themselues, referrynge vnto God the father the benefite of their

creatiō, and vnto Jesus Christ his son the fre gyfte of theyr redemption. Yea, specially at this tyme, beyng vnder the aultare of God, and knowyng by hys mere goodnes the numbre of their brethren shortely to be fulfilled, and themselues wyth theym to be at a glorious libertie, after theyr gostelye sorte they laude hym sayinge.

7 From the verye depth of oure spiritual hertes, we render vnto the mooste hygh thākes lord God almighty, eternal father, sonne and holy Gost, which art one essenciall God, and wast without begynning, and shalt be wythoute endynge.

8 For thou haste taken vpon the thy greate myght. Nowe hast thou shewed thy wonderful power. Euer hast thou raygned amonge thy people, but neuer so graciously, so plentuously, & so gloriously for our behoue.

9 The heathē furthermore were angry whē thy truth appeared. Madde were the wicked Antechristes whē thy glory shyned, and their pride diminished. They fretted for anger they swelled for wodenesse, yea, they slew thy seruantes

and

and burned vp thy people.
10 But now is thi wrath towards thē. Now will thy anger breake out, nowe wyl thy vēgeaūce apere. Now shal thy terrible iudgmente without mercye be declared frō heauē vpō al vngodlinesse of those cruel enemies that wythhelde thy trueth in vnrighteousnes,
11 Nowe shortlye ensueth the tyme of the deade, wherein they shall be iudged some to iope, some to heauines, some to glory, some to payne.
12 Nowe approcheth the glade season wherin thou hast appoynted to reward the true seruauntes, the prophetes, and the faythful beleuers, made Sayntes by the onely death of thy sonne, and all them that yet serueth thy name, with eternall felicitie.
13 None wilt thou seclude frō this thy liberall goodnes, for no weakenesse nor pouertye. But so well the small as the greate, the lowe as the hyghe, the poore as the ryche, the symple as the whole, the vnlearned as the learned shall taste of thy inestimable clearnes.
14 Onely shalt thou destroye thē that distroyed the earth, compellynge both

it and all that therin is; not to serue the their heauēly creatoure, but theyr own stynkynge desires, lustes, and corrupte affections, thy glorye not once estemed nor regarded. Herein maye we coniecture, that the seuenth seale once opened & the.vii. trōpet blowen, the last iudgement daye is not farre of. Blessed is he that watcheth for the Lordes cōmyng.

The Text.

1 And the tēple of God was opened in heauen 2 and ther was sene in his temple, the Arke of his Testamēt. 3 And

ther

there folowed lightnynges, & voyces, & thūderynges, & earthquake 4 & much hayle.

The Paraphrase.

1 And the tēple of God (saieth. S. Johan) was opened in heauē. Eudēt will the godly & spirituall estate of the true christian church seme in those daies, the gospel sincerely preached. In faith shalt mē seke their liuing father, & not in dead Images nor other corruptible thinges. In spirite and veritie shal they worship him & not in dūme ceremonies nor outward shadowes. Sparred is Gods tēple, whē hys true worshippinge is hid. And opened it is agayne, when that is clearly sene. Til Christes comming in the flesh nothing therof apeared. With the key of Dauid opened he the misteries therof. Wherby thorow faieth the conuersation of many is now and hath bene euer sence in heauen.

2 Thys temple thus open, anone the arcke of Gods holy test amēt was sene therin. Christ sheweth hym selfe in his owne colours, when the gospell is truly receiued, which is that Arke, wherin all the riches of Goddes couenauntes-

and the precious treasure of hys promise is reposed to mannes behoue. And specially those by whom we are reconcyled and saued. By hym are we onely brought to Gods fauour again, & graciously redemed. Yea, all the sort of vs haue receyued of hys aboundaunt and ouerflowynge fulnes. The spyghte of thys Arke in this temple is none other, then a clere knowledge of hym in hys congregation. So ofte are his misteries euidente, as thys temple is opened. So manye tymes are they knowen as his word is truly taught.

3 And no small fruite is to be thought to come therof. For ther folowed lightenings, voyces, thunderinges, & earthquakes, Diuerse respects hath ỹ veritie of God, according to diuers audiēces. In maner of lightning it moueth some makynge of earth, heauen, and of synners godly people. A sound or a noyse onely it is to some mē, not regarding ỹ fruites therof. To some it is an occasiō of anger, spight, & madnes, & to some of open blasphemy against the holy goost. For what els doeth the clergy, maliciously wythstandinge it, but wilfully

worcke

worcke against knowledge? And what doth the vndiscrite laite, blinded vp thē but babble they wote not what?

4 And a gret haile also folowed, which betokeneth the vehement & sharpe iudgementes of God towardes such enemies of hys veritie. The most terrible tempestes of hys Ire abideth thē. The Lorde shall breake into the Lande (saith the Prophete Esai) lyke a sore tempest of haple that breaketh downe stronge holdes or castels. And the proud crown of the drunkē Ephraemites shalbe troden vnder fote. Not only is the last age appoynted to these thunderpuges, and earthquakes, but they beganne also so sone as Christ apeared in the flesh. No sooner was the pōg babe borne, but Herode for madnes soughte to slea him in hys very infancye. The Pharisei and Scribes, the bishoppes, priestes and lawiers swelled at hys preachynge & never lefte tyl they had slayne hym. And thys rule with the prealates and hypocrites hath continued euer sence, & styll shal do tyll the latter daye. Onelye is there & shalbe a moderation, that sometime it is not so extremeas at some. For if it

if it were alwayes alyke, there shoulde none be lefte.

The Text.

1 And ther appered a great wonder in heauē. 2 A womā clothed wyth the Sunne, 3 and the Moone vnder hyr fete, 4 and vpon hir heade, a crowne of .xii. starres. 5 And she was wyth chylde, 6 and cryed, trauelynge in byrth, 7 payned, readye to be deliuered.

The Paraphrase.

1 And there appeared (saith S. John) a great token in heauē. For no wonder is thys token here to be taken, as in other places of the scripture, but for a trope or fygure, cōtaynynge vnder misterie greate thynges.

2 A woman was sene clothed with the sunne, yea of John. For to Gods onely electes is the veritie shewed to auauntage. Not Marye Christes mother is this woman, though many hath so fā-

tasied

talied in their commentaries. But it is the true christian churche of whō Mary is a moste notable mēber.

3 This woman the churche (as Salomons canticles specifie, is fayre, louelye, pleasaunte, swete, holsome, delectable, vndefiled as the Mone, excellent in clearenes as the sunne, and glorious as an armye of men wyth theyr banners and stremers. Thys woman is beutyfully decked wyth the shynynge sunne of ryghtuousenes. None is of hir that hath not done on Jesu Christ, being renewed in their hertes by faieth. They are not hir childrē that persecute Gods worde more then was Annas and Caiphas, Joannes and Alexander.

4 This woman seme to haue the mone vnder hir fete. To the churche or cōgregatiō of god are al other creaturs subiect. Al mouable thinges hath ỹ lord subdued vnto hir. She is the right heire and inheritour of thē through Christ they wyth hir to be deliuered from the bōdage of corruptiō, & to serue in liberti.

5 Vpon hir head was also a crown of twelue starres, whyche betokeneth not onelye the twelue Apostles declarynge

the

the glory of Christes kingdome immediatly after his death, but al other godly ministers of the worde also, whyche haue done the same euer sēce. Duli regneth the true christian churche by the word of God, bi the sincere scriptures, by the doctrine of the Apostles, & neyther superstitions nor ceremonies, neither by counceiles or customes, by doctours, nor fathers, bi miters nor rochettes, by typpettes, nor hoodes, by shauē crownes, nor syde gownes, by crosses nor copes, by belles nor torches, by shrines, nor gylted Images, nor yet by. xii. couples in a liuerye wyth golden cheanes and garded cootes. Hir beuty consisteth onely in fayth, and in the obseruation of Gods holy commaundemētes. Hir true ministers or preachers as berye chosen starres, shewe forthe hys glorye to the edification of other, & not theyr owne Pompe and magnificence. ¶ And she was as is the woman with childe. She cryed trauelynge in birth, and was pained as one ready to be deliuered. With Christ is the church bigge when hir membres are in full faith. In the herte is he euermore conceyued,

and

& deliuered forth suche time as he is declared vnto other. For this cause Christe called them hys mother whiche had faith and therupō did the wil of his father. Of Japeth in the first promise that Christ should destroy the serpent, was he first conceiued in Adam & Eua, and so grewe forth in ryghteouse Abel, in Seth, Enos, Enoch, Noe, Sem, Thare, Melchisedech, Abrahā, and Lot. And as the promises waxed stronger (as in Abraham, Moyses, Dauid, & the Prophetes) and the people of God more in numbre, so waxed the woman bigger & bygger, til the fulnes of hyr tyme was come that she should be deliuered.
Which was such time as Christ apeared to the worlde, taught, and was conuersaunte here amonge men. And this course hath she kept euer sence, and shal do to the later day in them that beleue. Thus hath she had Christ in hir wombe sence the begynninge.
6 And beynge full of his heauēly spirite, she had cried in the Patriarkes, & Prophets, in the Apostles and faithful ministers, as one trauelynge in byrthe. Bycrye was the mightye and stronge

decla-

declaration of Christes doctrine, the feruent zeale and desire of the Glory of God, and of al mens health in Christe. She trauepleth euermore a newe lyke as dyd Paule, tyll Christe be fashioned in hir christian membres. With all hyr strength she laboureth that the promised sede maye encrease in the fayeth of all men.

7 Finally she is payned wyth labours dolours, blasphemyes, troubles, and terrible persecutions, and neuer is deliuered without them. Neuer is Christ earnestly receyued, tyl some of hir mẽbres doeth suffer. The constaunt spirite and inuincyble standynge by the truth in them, hath conuerted many

And lyke as the payned woman in all hyr agonies, is muche conforted by the hope of a chylde, so are Gods faythful witnesses trustynge that by their patient and glad sufferaunce, Christ should be receyued and rygh tlye fashioned in manye. Yea, this causeth them to reioyce in all aduersitie, and lyttle to esteme theyr paynes.

The Text.

1 And there apered another won-

wōder in heauē, 2 for behold a greate redde dragon, 3 hauing seuen heades, 4 & ten hornes, 5 and seuen crownes vpon hys heade, 6 and hys tayle drue the thyrde parte of the starres, 7 & caste thē to the earth.

The Paraphrase.

1 After this (sayeth S. John) appeared in heauē an other token or maruail al diuers frō the first. The true church (which is Goddes kingdome) was neuer yet without cōtradiction, nor without the crafty assaultes of enemies. Adā was not so sone created, but he was immediatly assaulted of Sathā. Christ entered not so sone the worlde, but he was by & by persecuted. The deuil goeth about lyke a roaryng Lyon, seekyng whom he may deuoure.

2 For behold there was seue a greate red dragon, betokenyng the sayed deuyll, with his whole retinue, ful of deceite, craft, malice, poyson, pride, & fiercenesse, to enforce the pure weakelings to cōsente vnto hys falsheade. All red

hys

his body semed, in toke that thei which are of hym, are al ful of cruelty, spight and bloude sheading, afflyctyng the cõstaunt beleuers for withstandinge hys assaults. Seldon is he out of the earth, as witnesseth Job, but communelye in the company of men, impugnynge the faythful. And no power is able to matche him, vnles it commeth frõ aboue.

3 The sayd dragon had seuen heades, signifiynge all the craftye wyles, and subtile suggestions, that he hath practised and vsed against Christ & his word vnder al the .vii. seales openynge, & the vii. trumpetes blowynge, Verye easye it is to cõiecture what maner of heades they were, marking other places of the scripture. A serpents head should seme to be the firste, considerynge that in the Serpent he deceiued our fyrst parentes wyth hys venemed crafte. This head so maliciously poisoned man, that god repẽted him of his creatiõ, and destroied his whole kind in the floud. viii. persons only reserued. After the floud had he the head of a calfe for the seconde, in signification of the shamefull Idolatrye, and wycked worshyppynge that

then

then begon in Nemroth, and so continued in the Heithē. The third was the head of a lyon, full of pride and oppression, expressed firste in the cruel reigne of the Assirianes & Caldeanes, and after in the proude bishoppes and priests. The fourth was a Beares heade, ful of ranine and cruelnesse, betoketning the fierce kingdome of Meades and persianes. Consequētly his fift head was lyke a Leopardes head of manye colours, full of fyckelenesse and chaungeableneſſe. And that was the vncōstaūt regne of the Grekes. His sixt was ỹ head of a beast far vnlyke all other beastes, whyche signifyeth the kingdom of the Romās with their monstrouse lawes more then nedeth. The seuenth is not vnlike to a mans head, including all carnall wysdome, with all deuilish policies and craftes, and this is the verye papacy here in Europa, whyche is the generall Antichrist of al the whole worlde almost, which hath al ready subdued and destroied the Empyre of Rome. For he is called the Apostata & man of sin. By this only head is ỹ drago nāmed ỹ enuious mā The whole body foloweth ỹ heade. As ỹ deuil is malicious, wicked, fierce, cruell ti rānical false, execrable, & deceitful, so are

all his mẽbers. In the paudẽce of the flesh after him thei walke in Idolatri, hipocrisi, and all other spithines. And lyke as afore Christes cõming these heades were in the serpent. in the golden calues, in the kingdõ of Babilon, in Nemroth, in Pharao, in Antiochus, & in the Pharisees and scribes, bishops, lawers, & prestes, so haue they bene sence his time vnder the seuen seales opening & the. vij. trompets blowing, after the same sort. Vnder the first, he had a serpẽtes head in the Iewes, most maliciously & subtilly withstãdinge Christe & his Apostles, pretendinge the zeale of God & hys lawes. Vnder the second, he had a calues head in the Idolatours, which slew the cõstaũt wytnesses of Christs veritie. Vnder the third, the head of a proude Lyon in the bold rable of heretiks, presuming against gods word to affirme vngodly thinges. Vnder the fourth, the head of a Beare, in the gredy multitude of holy hipocrits & spiritual antichristes, which haue rauished vp the substaunce of this world, vsurping the empire of the same. ffor thẽ begon the papacy with Mahomets mischefe. Vnder the fift the head of a leopard, in the diuersitie of pestilẽt sects or execrable locusts,

of

of whom euery one reioiceth in his own co
lour & inuention. For then did they sore in
crease. Vnder the sixt, the head of a beast vn
like to al other, in the tiranny of wicked go-
uernars blinded & perswaded by the priests
to slea gods seruaunts for the vpholding of
their stinking generatiō. For thē was & is
yet done much murther, vpō such as con-
fesse the truthe. Vnder the seuenth or laste
seale opening, shal he haue yet stil the head
of a man, in fleshly policies & falshead of
the pope & his prelates, in the doctours and
priests til God vtterlye shal destroy them
with the breath of his mouth.

4 The said dragon had also .x. hornes or al
subtil waies, wherwith to impugne the feble
weake natur of mā, or to prouoke him euer
more to rebel against gods cōmaūdemēts.
5 Vpon his seuē heads he had vii. crounes
signifying therby that both he and his mē
bres hath not onlye possessed the afore na-
med dyces, but also they haue ouer the
world regned in them and yet do to this
daye. As pride, falshead, malyce, craft, cruel
tye wickednesse, and al other mischyefes
triumphe they yet.
6 And his tayl drue towards him the third
part of the starres & in cōclusiō threwe the
vnto

downe to the earthe. By worldlye promocions, lucre, fauer, and other flattering fantasyes, hath he tangled many learned men, and plucked them cleane from Christes trew churche, and from the lyfe of the gospell, so prouokynge them wholye to geue them selues to the study of erroniouse doctrine and lyenge prophecies, to seduce the worldlye multitude and kepe them in perpetual blindnesse.

7 So that they are now cast into the earth. They are become all carnall, fylthye and vngodlye in all their wisedome, study, and workes, in all their counsels, preachinges, and teachynges. Now are they the wicked Apostles of Sathan, no longer may they shine in the fyrmament.

The Text.

1 And the dragō stod before the woman, whych was redy to be delyuered, 2 for to deuoure her chylde as sone as it were borne 3 And she brought forth a man chylde, 4 whyche shoulde rule all nacions wyth a rod of yron

5 And

5 And her son was taken vp vnto God, and to hys seate.
6 And the womā fled into wilderneſſe, 7 wher she had a place prepared of God, 8 ỹ they shulde fede her ther, 9 a thousande, two hundred, and three score dayes.

The Paraphraſe.

1. Before the afore said trauailing womā stod this dragō, redy to deuoure her childe, so sone as it were borne. Euermore is ỹ deuil waiting his praie, wher as the gospell is syncerely taught, least anye therby should become the children of God.

2 He seketh al crafftes, policies, & ingines, to take the word from the hart, least thei beleuinge it shuld be saued. Thus sought he to deuour Christ after the latter, appointing Herod to sle him sone after hys birth. And whan he se that way would not take per lest he not of tyl the Jewes had slaine him. Not thus per satisfied, he laboured by the bishoppes to extinguish the fayth of his reſurrection, leſt that shuld pro right vnto life. Moreouer wher as the Apoſtles

and other godly men, haue geuē Christ vn
to other in maner as they receiued him, he
hath left no cautels vnsought by his mali
naunt mēbres euer sens to depriue Gods
people therof.

¶ Suche a man childe (sayth saynt Johan)
brought this woman forth, as with an yrō
rod should rule all nacions. Neuer is the
trew church Idle, but conceiueth Christ at
the gospel preching, retaineth him in faith
and bringeth him forth in teaching other
same. No womā child is he, impotēt, weak
and feble, but a manchilde, bringing with
hym alwayes a strong, mighty, and inuin
cible spirit, wher as he is vnfainedly recei
ued. For he is the mighty Lord that is va
leaunt in batayle.

4 Wyth the yron wande of hys worde in
uincyble shal he gouerne his meke spretid
flocke, that none other lawes shall they re-
quire. With the same also shal he subdue
al power which are not of him, & driue thē
doune to the bottom of helle. For by faith
only in him is the victory ouer the world.

5 This child was also taken vp to God
to his trone. Where as the deuil thought
to deuour him, & to wrap hym vp for euer
vnder death, he put him beside his purpos

Wyth-

victoriously he arose vp from death to life he ascended vnto heauen, & now sitteth vpō the right hād of God the father almightye. And wher as he is now, ther shal his faithful folowers, & ministers be here after, for that is hys, is also theris, birthe, life, death, resurrection and ascencion.

6 The woma fled after this into the wilderues. What els doth ꝑ iust people of God: but flie the contagiousnes, vanity, tumult, fornicaciō, Idolatry, and filthinesse of this world: seking God in the solitarie herte, & not in outward fantasies. I got me awaye farre of (sayth Dauid) & remained in ꝑ desert, monkes, nones, chanons & friers, haue fled into monasteris, couētes, & houses, but nothinge after this sorte. For in all voluptuouse pleasurs haue they ther liued. The vnfained solitary man after Hieremy, cōtinueth peceably with him self, and hath his hart aboue.

7 In the sayd wyderne sse had she a place prepared of God. Which is none other but Gods protecciō, defēce, & sauegard promysed in the scripturs. That ꝑ lord shuld preserue vs as he did his chosē pēple of Israel whan he went before them in a cloude vpā the day, & in ꝑ night in a piller of fire. Dauid bosted him selfe ꝑ god was his refuge

and that he dwelled vnder the defēce and shadow of the highest. So lōg as the lord is my gouerner (sayth he) I can wante no thinge. Hē fedeth me, he sustayneth me, I doubt no daunger, for he is wyth me. His staffe stayeth me, his worde and promes is my whole comfort.

8 And there wyll the Lord fede her (saieth saynt John) for the space of a thousand two hundreth, and .lx. dayes. None other are fed with the scriptures and promises of God (which is the bread of chyldrē not to be geuen to dogges) but they whyche flye into this deserte from the dragon, for forsakinge both head and taile, both suggestions and lawes, both customes and constitucions. For all are deuelysshe. None other escaped the plage of Sodom, but they which fledde cleane frō theus. Lothes wife but lokinge backe only towardes it againe was turned into a salt stone.

9 The numbred daies here are none other but the afore wrytten time of the two witnesses, the time of Helias preachinge, the time of Johans preachynge, the tyme of Christs preaching, or the time of the Gospel preching from Christs ascencion to the latter ende of the worlde. That is the verye tyme of the feadynge of hys chur-

che

the. And not open is thys leadinge here, but secrete in the wildernesse, among a sort vnknowē to the world, hauing the powerth of the spirit without hauing, anointing, or hipocrites aparel. And not onlye hath the Lord thus norished hys people in this spiritual respect, but also in body Whā they haue bē greuously hādled, spoiled of their goodes, emprysoned, & exyled, graciously hath he releued them, and prouided for thē both solace and comfort at the hādes of thē whom they neuer sawe afore. So that the iust hath not felt him selfe forsaken, nor his chyldren seking bread.

The Text.

1 And there was a great battail in heauen. 2 Michael and his aungels fought with the dragon, and the dragō fought and his aungels 4 and preuayled not, nether was their place founde anye more in heauen. 6 And the greate dragon, that olde Serpent, called the deuyl and sathanas 7 was caste oute

8 which deceyued all the world.
9 And he was cast into ỹ earth
and his aungels were cast out
wyth hym also.

The Paraphrase.

8 And ther happened at that time (saith
sayncte John) a great battayle in heauē. In
the churche is euermore variaunce & strife
without ceasing betwixt the spirit and the
flesh, the good and the badde, the faithful
and the vnfaithful. None other is this bat
tayl but a very contradiction, a dyuersyty
in fayth, studye, opinion, wyll, and worke,
about the lawes or commaundementes of
God, and also about the lawes and tradi
cions of men. Thys battayle is waighty
in cause, multitude, and continuaūce. The
cause therof is Christe, the gospell, fayeth,
righteousnes, mans health. Gods high ho
nour, and such other lyke on the one party
Vpon the other party the cause is, er rour,
hypocrisie, lyes, Idolatrie, auarice, pryde,
cruelty, fylthynes, with al such other. So
great is the multitude, that none is found
out of it. None is ther but are in this army
Eyther they are good or badde, faythfull
or vnfaythful, righteouse or vnrighteouse.

The

The righteouſe ar of the hoſt of Michael the vnrighteous are vpon the dragōs ſide. Continued hath this battayl frō the firſte begynnynge, and ſo ſhal ſtyll to the latter ende. Yea, though the dragon be bound or tyed vp vnder the. vij. ſeale openynge, that he rage not then as he hath done afore. Yet ſhall the ſpirite of wickednes, and a mind to do miſchief reygne inwardly ſtyl in his members, for a ſathan can be but a ſathan, and a deuyl but a deuyl.

2 Michael and his aungels fought valeauntly with the dragō, Spirtual are they which haue done on Chriſt after the mind of Paule, and ſpirituall is their armoure. Theyr gyrdyng is verytie, their breſtplate righteouſneſſe, their ſhild a ſure faith, their weapō the worde of God, their helmet the hope of helth, and for ſtedfaſtneſſe of their fete, their ſhooing the goſpel. By interpretation is Michael to ſay, who is as God: or who is lyke vnto God: And he betoketh the conſtaunte miniſters & ſincere teachers of the goſpel. The aūgels of Michael are al they that in a ſure faith cōfeſſe the eternal magnificēce of god, & that none is lyke vnto him. Contrary wiſe the dragōs aūgels are the hypocrites, lyēg prophetes

and

and erronious teachers.

3 These fyght with the dragon, and the dragon and hys aungels wyth them. For he that is not wyth Christ, is against him. With the righteous is Michael. For ministring spirites are the aūgels ordained for the comfort of thē which shal be saued. And cōmaunded they are to wait vpō the faythfull, to preserue and defend thē. The wicked sort haue the deuill and hys chaplaines to fight for them, the righteous haue Michael & his aūgels. The wicked fight with errours and lies, the righteous with the onely veritye of God.

4 As vengeable and as fierce as they are yet preuaile they not, neither is their place found any more in heauen. Faith hath the victory by the promise of God, though the blynde worlde seeth it not. Ouercomē are the wicked whan their enterpryses take not, and cleane ouerthrowē whā their beggery is contempned. And neuer is the full victory gottē, no more thē it was in Christ tyll the tabernacle of this bodoy be laied a syde. At that day is the croune gottē, whō the Lord hath laied vp for the ryghteous. And lyke as ther is dailye fyghtinge, so is therein some, dayly victorie. Daily are the

aungels

angels of darkenesse ouerthrowen, daily are they cast out of heauē, which is the true churrh. Daily are they condemned by the worde of God, and iudged for rebeles against the holy Goost, whose syn is neuer forgeueu.

5 No place haue they any more with the chosen, no electiō nor acceptiō afore god. The more light they haue had &, the more they haue tasted of the truth now forsaking it, and rebellyng against it wyth the deuil the farther they are frō God, and the more wygh vnto dampnation. Neuer beleued he truly, that so had receyued the worde. Let none thynke to be saued, vnlesse he perseuereth to the ende.

6 And the great Dragon, or captayn of al the vnfaythfull sort, that old croked serpent which deceyued Adam, and is called deuyll or malicious accuser, yea, and also Sathan the most cruell aduersary wyth all hys clyentes and spiritual adherentes, are certayn and sure to be cast out.

7 With the rightous shal they haue no porcion for al their glorious tytles, With the godly shall not their names be regestred for all their holy vnccions. But with the prynce of thys worlde they shall be

throwen

throwen forth.

8 For he by them, and they by him, hath decepued all the world, in lyenge tokens & wonders, and in the operacion of errours to the vtter damnacion of al them that cõsenteth to their wickednes.

9 And he was cast into the earth, and his aungels also were cast out with him, which is not els but that they are reserued to eternall dampnation. For seruing the creature rather than the Lorde that made all, God hath forsaken them, and geuen them ouer to their owne shameful lustes. Al grace & goodnesse hath he taken from them, and in all darkenesse hath he lefte them. Nothing is now behind but helle fyre, prepared for the dyuell and his aungels. The churche thus first bryngynge forth Christ among the Jewes, and so by their crueltie driuen out into the wyld deserte of the Gemyls, hath ben there fedde of God in persecutiõ euer sens, and shall be styll tyll the terme come out of the afore sayd thousand, two hundreth and .lx. dayes, whose ende is in the Lordes handes.

The Text

1 And I harde a loude voyce,

which

which said. 2 In heauen is now
made saluatiō, and strength, &
ỹ kyngdome become our Gods
4 and the power hys Christes.
5 for he is caste doune which ac
cused thē before God daye and
nyght. 6 And they ouercame
hym by the bloud of the lambe
7 and by the word of their testi-
monye. 8 And they loued not
theyr lyues vnto the death. 9
Therfore reioyce ye heauens,
& ye that dwelin them. 10 Wo
to the inhabiters of the earthe
and of the sea: for the deuyl is
come doune vnto you 12 whyche
hath great wrath; because he
knoweth that he hathe but a
short tyme.

The Paraphrase

1 And I hard a mighty great voice (saith
saynt John) which is the whole agremēt

of all the sacred scriptures. And the voice sayd thus vnto me.

2 Now is there in heauen saluation, In the churche is the helth of soule now ỳ the Idolatrie wyth other abhominacions is throwen forth, and ỳe cleane deliuered frō their beggery. Now apereth the power of the Lord, that his gospel is truly preached

3 Now is it become our Gods kingdom that their doctrine is not of men.

4 Now hath it the whole strength ōf his anoynted. Al Christes labours, merites, & deseruings, his natiuitie, passion, resurrection, and ascencion, is now her owne good Christes victory is theirs, his croune, his sceptur, hys seate, & kyngedome is theirs, Yea, the possession of hys fathers ryght hande is theirs.

5 For the enemye of oure brethrene is throwen doune, which cruelly accused thē before God daye & nyght. The aduersary sathan which quarelled before the Lord against pacient Job, and vexed him sore in hys substaunce and flesh, neuer ceasing to this day to troble the righteous with Antichristes and tyraunes, is now ouercome by the victorye of faith, & his power greatly diminyshed in hys members. Nowe is

the

the kingdō of God increased, much people
beyng vnfaynedly cōuerted wyth Christ.
6 Conquered hym they haue by no power
of theyr owne, neyther merites nor worhs
but through the inestimable strēgth which
is in the bloude of the immaculate Lambe
Jesus Christe, and thorowe the inuincible
worde of hys veritie, whiche they to the
worlde haue testified.
7 In the wytnesse thereof haue they con-
stauntly suffered, and thorow fayth in the
haue they wyth hym optayned victory o-
uer the worlde, synne, hell, deathe, and the
deuyll. Not theyr owne bodies haue they
spared to wyn hys conquest.
8 But much more haue they loued Christ
& his truth then thē selues, accountynge it
auauntage to geue their lines for hym.
9 Therfore reioyce ye heauens, & all you
that in them doth dwel. Ye Angels aboue
addeyned for mans comfort, ye saintes de-
parted from the miseries of this worlde, ye
faythfull beleuers remaining in this life, &
ye feruent fauourers of the Lordes veritie
be glade that youre brethren haue gotten
the victory of the deuyll and hys aungels
to the glory of Christe.
10 But wo vnto the wretched inhabita-

tes of the earth, and of the sea. No small daunger is towards them that hath heard the voyce of the Lorde, & styll pet wyll follow the course of this worlde. No lyghte perel hangeth ouer theyr heades, that are inconstaunt, fickle, and wauering, geuing backe wyth euerye blaste for the pleasure of theyr flesshe.

11 Take hede of it therefore, for vnto you that are suche, the deuyll is come down wt hys subtile suggestions and crastes, wyth hys wylye cauteles and ingyns. Amonge you doeth he remayne watchynge to haue hys pray, as he dyd amonge the chyldren of Israell, when they were become vnfayethfull.

12 Tares wil he sow to destroy the good sede, for hys wrath is great to se hym selfe thus dejected, & his hate is exceding beholding his kingdome decaied. Among you muste he wreake his anger, for he can not harme the faiethful. Thorowe hys envye came death fyrst into the world. If ye wyl escape his snares, loke ye geue no place vnto hym, but in fayth resist him manfully.

13 He waxeth nowe madde, and fretteth with him self. He mindeth to make hauoke & to do much mischief, bicause he knoweth

that

that hys time is shorte. No long season shal he haue from henceforth to deceyue. The latter daye he perceiueth not to be farre of wherin greate tormētes, abideth both him and hys. And that maketh him so woode. That maketh him so insaciabli desierous to hope, not carynge what spight he worketh agaynst god. And no wicked wil leaueth he vnsought, to perfourme his cruell intēt. Wo vnto them therfore that in these dayes taketh no hede. Woe vnto theym that slumbreth in wanton pleasures, when moste daunger is, and the deuyll moste busie, not attending to the call and warning of God.

The Text.

1 And whē the dragō saw that he was caste vnto ỹ earth 2 he pursued ỹ womā, whiche brought forth ỹ mā child. 3 And to ỹ womā were geuē .ij. wynges of a greate Egle, that she myght flye into the wyldernesse into hir place, wher she is norisshed for a tyme, tymes, & halfe

a tyme 6 frō the presence of the Serpēt. 7 And the dragō cast out of his mouthe water after the womā, as it had bene a riuer 8 that he might cause hir to be caught of the flode. 9 And the earth holpe the womā 10 & the earth opened hir mouth 11 and swalowed vp the ryuer, whyche the dragon cast out of hys mouth. 12 And the Dragon was wroth with the woman 13 and wente & made warre with ỳ rēnaunt of hyr sede 14 whych kepe the commaundemētes of God 15 and haue a testimone of Jesus Christ 16 and he stode on the sande.

The Paraphrase.

2 And whē the Dragō or mooste furyouse serpēt the deuil, the heade maister of pride & father of lies, sawe that he was throwen

downe

down vnto the earth by the valeaunt hoste of God. Or suche tyme as he perceiueth the Idolatrye, superstition, pompe, hypocrisie and other abhominable fylthinesse, distroyed by the woorde of God in hys malignaunt Sinagoge of proud paynted prelates.

2. Then persecuteth he the poore woman which brought forth the man child. Then vexeth he the true congregation & teacheth none other but Christ & confesseth none other sauer, healthe, and redemer. Thē doth he torment & punishe by hys mitred Mahoundes and his shauen Sodomites, subduyng vnto them for that purpose the power of kynges, & myght of magistrates. Then sitteth Annas in consistorie, & Caiphas in sessions vpō lyfe and death. Thē bringeth the woman hyr chylde forthe in payne. By the martyrdome or deathe of Godly wytnesses is Christ deliuered and left here behind in the hertes of many.

3 And vnto the woman were geuen two winges of a great Egle, or the two testamentes of God, contaynyng the Prophecye and Gospell, wyth the loue of God & our neighbour. And these myghtye wynges were geuen hyr that she myghte flye

with them into the wylderues. Euermore whenn daungerouse perſecution is, the mẽbers of Chriſtes congregation (which are left here behind) haue authoritie of the old lawe to flie from it wyth Jacob, Moyſes, Dauid, and Helias, of the newe lawe alſo wyth Chriſte and hys Apoſtles. If they purſue you in one citie (ſaith the Lord) flee you into another. Not onely to ſaue your bodies, but to fructifye in the people. Get ye into the deſert. Teache them that were not taught afore. If ye can not be ſuffered openly to preach, inſtructe men priuately in houſes. Play not the ſluggardes in the Lordes vineparde. Be not nyggardes ouer hys fre treaſure. But as ye haue plentuouſlye receiued it, ſo liberallye diſtribute it agayne.

4 Frõ the face of the dragõ hath ỹ womã thus power to flie into the wilderneſſe by the ſcriptures, whẽ hir child is deliuered & takẽ vp to the trone of god for the vnthãkfulnes of the people that they haue not in fayth receyued him. And in much daũger are they left hauinge the deuyl & hys Angels throwẽ downe among thẽ wyth their wyles & craftye ſnares. In muche more perell are they, then they were afore.

¶ A place hath she in this deserte apointed of god, wherin she is nourished for a time for times, and for the halfe tyme, which is not els but hys special protection, amõge thẽ that be poore in spirit, & are iudged outcastes of the world. Ther is the true churche nourished wyth the pure woorde, not mixed with the leuẽ of Phariseis. There is the faythfull congregation at al tymes fedde, without the traditiõs of hypocrites Onely are they releued with the veritie, & satisfied with the liuing promises, & haue bene sẽce the tyme of Christ. Yea, sence the time of Daniel and afore. And this feding tyme of the Lord in secretenesse hath bene sometyme shorter, sometyme longer, and sometyme shortest of all, according to the tymes of persecution, and of blyndnes in the enemies.

6 To flie from the presence of the serpent, haue they euermore had commaundemẽtes of the Lord, and to shunne the suggestions of his angels. Warned ther haue bene in no wise to go forth, whẽ thei say, Christ is here and ther, for so much as their crafte is such as would (if it were possible) deceyue the very electes.

7 And the Dragon (sayeth sayncte John)

dyd̄ cast out of his mouth water after the woman. A doctrine of hypocrisie, errours and lies, hath alwayes passed from the synagoge of sathā. None other fruites hath gone from them, then wauerynge superstitions, Idolatry, and heathen ceremonies. These hath flowed forthe lyke a great riuer. Daily haue they augmented, and cōtinually increased. Innumerable are the comberouse and vnprofitable burdens of theyr fantasies and dreames, wherewyth they nope mennes consciences, drowne theyr small fayeth, and ouerloade theyr soules.

8 Thys stynkynge water dyd the Serpent vomete oute by his rauenouse Antichristes, whiche are his insaciable mouth, to stop the passage of ꝑ womā. He poured it forth in abundance that he might cause hir to be caught of the floode. Such is alwaies the mischeuouse nature of the deuil and his angels. Vengeable assaultes haue they, & innumerable crafftes to decepue the innocent not knowynge them. Our fyrst mother Eua was thus trapped in the begynninge, and so had bene drowned with Adam hir husbande, hadde they not had fayeth in ꝑ promised sede. An innumerable

multi-

multitude had bene and are yet to this day swallowed vp of this flod & without grete difficultye none escape it. Exceding is the compasse, studye, and practise of this false generation. Euermore pour they out their poyson, they dispute their matters wyth errours & lies, with coũsels and customs, hanynge vpon theyr spde the darckened powers.

9 Yet is the Lorde merciful to his poore cõgregatiõ, that thei ar not drowned with al this filthy floud. None of it once toucheth their hertes. No part of their faith doth al this riffraff hinder. This durty baggage accõbreth not their soules. Onely are they satisfied wyth the wholesome doctrine of Christes spirite. And the earth did healpe the woman (saith saint John). The carnal multitude, the wise mẽ of this world, the very reprobates frõ god, all drye without the true faith, dranke vp this filthy water.

10 They opened their mouthes wide, and swallowed vp the great riuer cleane, which the dragõ cast out of hys mouth. This erroniouse doctrine was euermore pleasant to thẽ. Much more haue thei alwaies delighted in lyes, and olde wiues dreames then Gods trueth. Therto haue thei gruẽ

their eares, with all auidionse gredinesse and superstitious deuotion haue they embraced them. But the liuing waters of the Lord sauoureth not in their mouthes, their owne broken cesternes doeth please them best. Better is to a swyne a filthy puddle, then a swete runnynge water. No where wyl he drynke, but wher he may wallowe hys carkas. No doctrine pleaseth theym, vnlesse it maintayne theyr synne.

11 In drinking vp thys flode, yet ease they thys woman. In such multitude is Christes small flocke not missed, not loked for, nor yet many tymes in theyr abhominations perceiued to be absent. So gratiouse to thē is the Lord, that in nowise are they harmed with those vnwholsome waters. They are not caught of that pestilēt flode It ouerwhelmeth not theyr fayth.

12 And the dragon was wroth with the woman (sayth sayncte John) frantyke and madde is the Synagoge of Sathan, whē their wātō ware is forsakē, abhorred, and dispised. Then frette they for anger, then swelle they for wodenes. Then whet they theyr teathe vpō the innocente soules, and would teare thē in peces for very spighte. Then Imagyne they newe cauteles and

wyles

wyles, and thereupon procure they newe lawes to be made, to trap them in snares that they escape no wape.

13 For the dragō in his wrath, made warre with the rēnaunte of hir sede, whyche kept the commaundementes of God.

Al maner of wapes hath this serpēt assaied to destrope Christes true churche. The Apostles he vexed with the Pharisets and priests, for the first age. With false brethrē and tyrātes troubled he theyr successours for the secōd age. For the thyrd, with innumerable hereties did he accombre thē. For the fourth with damnable sectes of hypocrisie did he oppresse thē. For the fift brought he the world into a dampable peace of Idolatrye, & superstitiō. And for the syxte (seinge he can not yet preuaile) he maketh open warre vpon the rēnaunt of hyr sede.

14 Now doth hys Sinagoge of prelates, priestes, hypocrites, and tyrauntes, make wicked lawes against them. Now do they persecute them for kepyng the cōmaundementes of God, in mariage, in receiuinge meates with thankes geuing, & not in goynge out to seke Christe here and therein theyr malles & mutterynges, in theyr outward coloures and shaddowes.

15 Now

their eares, with all auidionse gredinesse and superstitious deuotion haue they embraced them. But the liuing waters of the Lord sauoureth not in their mouthes, their owne broken cesternes doeth please them best. Better is to a swyne a filthy puddle, then a swete runnynge water. No where wyl he drynke, but wher he may wallowe hys carkas. No doctrine pleaseth them, vnlesse it maintayne theyr synne.

11 In drinking vp thys flode, yet ease they thys woman. In such multitude is Christes small flocke not missed, not loked for, nor yet many tymes in theyr abhominations perceiued to be absent. So gracious to thē is the Lord, that in nowise are they harmed with those vnwholsome waters. They are not caught of that pestilēt flode It ouerwhelmeth not theyr kayth.

12 And the dragon was wroth with the woman (sayth sayncte John) frampke and madde is the Synagoge of Sathan, whē their wātō ware is forsakē, abhorred, and dispised. Then frette they for anger, then swelle they for wodenes. Then whet they theyr teathe vpō the innocente soules, and would teare thē in peces for very spighte. Then Imagyne they newe cauteles and

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15 Now

15 Now put they thē to death, which ha-
ue the testimony of Jesu Christ, preaching
him for an onely teacher necessarye, for an
oneli mediatour and aduocate, for an only
sauer and redemer, for our onelye righte-
ousnes, wisdome, & helth. ¶ For their warre
is onely against thē that kepe Gods cō-
maundemētes, and that haue the witnesse
of Jesu. Neither is it against bawdes nor
whores, against murtherers, nor theues, a-
gainst Idolators nor hypocrites, sorcerers
nor Sodomites, aduouterers, nor glottōs
Idiotes nor liars, Idle prestes, nor baga-
bōdes, scismatikes nor traytours. None of
these seke thei out. Non of these accuse thei
at their sessions, but ye onely readers of the
gospel, and pore fauourers of gods truth.
16 Vpon the sea sand stand they euermore
wyth their grand captayne, to fyght thys
battaile. None other lawes haue they to
ground them selues vpon, but their owne
traditions and customes, with such fanta-
sticall actes as they daily make, or procure
to be made of princes for their owne wic-
ked purpose. And as their lawes are beg-
gerlye and weake, so is their vsurped au-
thoritie, so are their proud titles, so are their
miters, their anointinges, and pompous

fune-

functions. All are sande, duste, and rotten pouder before God, not grounded vpon his word. All are vnprofitable chasse. Yea, their selues are a ground vnfruitful, sandye, & vnsure, fitte for the dragon to stand vpō to fight against Christes membres. For they are the very seate of sathan, and hys cōtinual dwellyng place. And that he can not do by him selfe, he bringeth euermore to passe by them. Innumerable also are their deuillishe practises, theyr wyles, and their subtilties to vpholde theyr master, as are the sandes of the sea.

The. xiij. Chapter.

BY the monstruouse, ougely, & vnsaciable beast rising out of the sea, with. vii. heades & .x. hornes is ment the vniuersal or whole Antichrist comprehendyng in him al the wickednes, furye, falshead, frowardnes, deceite, lies, craftes, naughtes, subtilties, hypocrisie, tirannye, mischieffes, pride, and al other deuillishenesse, of al his malicious membres which hath bene sence the beginning. The excesse of presumption of them that hate the blessed Lord (saith Dauid) ariseth day by daye,

daye. Continually thine enemies growe, alwayes they increase, and evermore they prospere in this world. Not from the stedfast or sure ground (which are the Lordes people) aryseth thys beaste, but out of the wauering sea, or frō the fickle felowship & moueable multitude of the vngodly. ffor the wicked sorte after Esai, are the raging sea that can not reste. whose water fometh with the mire & grauel. No peace is amōg the vngodly (saieth the Lord) no vnitie, no charitie, nor mutual christē loue. It pleased therfore ✠ holi goſt to prouoke John after his secret vision, to discribe thys mightye Antechrist thus in his right colours, accor-

dinge

dynge to that he had seene, to the forewar-
nynge of Christes people.

The Text.

1 And I sawe a beast ryse out
of the sea, 2 hauiug seuē heads
and ten hornes, 3 and vpō his
hornes .x. crounes, 4 & vpō his
head ȳ names of blasphemye.
5 And the beast which I sawe
was lyke a catte of the moun-
tayne, 6 & his fete were as ȳ
fete of a bear, 7 his mouth as ȳ
mouth of a lion. 8 And the dra-
gon gaue him, 9 his power, 10.
and seate, 11 & great authority.

The Paraphase.

1 I beheelde (sayth sayncte John) an exeera-
ble beast, very odiouse and hateful to loke
vpon, rising out of the reuenouse roaring
sea. For the wicked anaunce themselues
as the grene baye tree in vngodlines, and
the smagoge of proude hypocrites riseth
vp aloft, setting vp their Christes, as doth
the tall Cedar trees of Libanus. All beastly

are

are they as was Elimas the sorcerer, full of spitthynesse, gyle, and falshead, yea, the very whelpes of the deuyl subuerting the wayes of God. None other is this beaste here described, then was the pale horse in the fourth age, the cruel multitude of locustes in the fyfte age, and the horsses of incomparable wodenes for the syxt.

2 Seuen heades and .x. hornes had thys cruel beaste not vnlyke therin, to the afore sayd red dragon or serpent. For loke what pestilente suggestions in errours & lyes, and what deceiuable power in signes and wōders hath reigned in the deuill frō al ages, the same also hath reigned in the wicked membres of hys beastial bodye, in the furious bishops, lawiers, doctoures, priestes hypocrites, and false magistrates, for their heades are their vniuersall craftes, & their hornes their tyrannouse authorities, vsurped primacies, or malignaūt magistrates. Thy strōg mighty power Lord (saith Dauid) hath brokē the dragons heades in the raginge waters. Thou hast smittē in peaces the heades of the great Leviathan. Inhaūce not your hornes so hye ye stifnecked Antichristes, for the hornes of the vngodly wil the Lord plucke down, & exalte

the

the hornes of the righteous, in the house of Dauid his seruaunt. More are the hornes here in number than are the heades. For greater is the power thē is the suggestiō, the vsurped authority than the crafte, the Maiestie than the errour, and much more mischiefe may worke.

¶ This beast had vpon his .x. horns .x. crounes, signifying his victorie, dominion, and pumacie ouer the vniuersall worlde, and that he through the wickednesse of the people, is the vnworthye captayne and prynce therof. In thys onlye poynt differeth the Dragon from the beast, the deuil from his membres, or sathan from hys carnal synagoge. He had .vij. crounes vpon his .vij. heades. They haue .x. crounes here vpon their .x. horns. For that he hath but in simple suggestion, they haue in double power of coaction. Wher as he doth but dallienglye persuade, they maye enforce & compel. Wher as he doth but easelye moue, thei may by rigorouse authoritie constrain. Whā he hath propounned an errour, they maye by their poure establishe it for an infallyble truth & make of it a necessarye article of the christē beleue, as they haue done of purgatori, pardons, confession, sainctes worshypping,

latte seruice hearing, & such like. Wha he hath once made a lie (as he is the father of al lies) they may authorise it for an vnwritten veritie, lyke as they haue done many. Much more mischiefe may they do, being his spirituall instrumentes than he can do alone, as largely appereth bi their worke Neuer could Sathan haue put Christ vnto death, had he not entred into Judas, and so betraied him, had he not entred into the bishops and lawers and so cõdemned him. Neuer had the Apostles, nor al other godli preachers sens their time, bene sent out of the way, had not those inspired Mahometes & priests wrought stil their old feates.

4 Vpon this beasts head was written the names of blasphemie against the Lord and his Christe. Whiche are none other thã the proud glittering titles, wherwith thei garnish their vsurped authority, to make it seme glorious to the world, hauing with in them contained, the great mistery of iniquitie. What other els is Pope, Cardinal Patriarke, Legate, Metropolytane, Primate Archebyshop, Diocesane, Protonotary, Archdeakon, Officical Chaunceller, Commissarie, Deane, Prebende. Person, vicar, my Lord Abbot, master doctor, & such like but

but verie vaines of blasphemy. For offices
thei ar not appointed by the holy goste, nor
yet once mencioned in the scriptures. What o
ther is it but abhominatiō, ỹ pope to write
him selfe the moste holy father, ỹ generall vi-
car of Christe, the supreme head of the chri-
stē church, & the only distributer of the tres
sures of God? The bishops & prestes also
to call them selues their churches bridgro-
mes, sitters in Gods sted, forgeuers of sin
ne, & our ladies chast knights? None other
are they so abusing their flocke in lea uinge
the iust office of sincere preachinge vnder
such vaine titles. after the minde of Zacha
rie, but very shamful Idols in dede. Their
decres, decretals, cōstitucions, canons, rue-
les, statutes prouinciall and synodal, tradi
cions, lawes, fatherly customes, & vsages,
not grounded vpō Gods commaundmē-
tes, are very deuelishnesse & hipocrisy, blas
phemynge the name of God. For why, to
haue the name of blasphemi vpō their hea
des, is none other, thā vnder a glorious ti
tle to maintain that thing which is blasphe
mous, glorifieng them selues in the same.
The vngodlye (sayth Dauid) with mocke
hath disdained the Lord, & with opē mouth
hath vttred wikednesse against God.

gōō. And

5 And the straunge fashioned beast (saith saynt John) whom I sawe in this vision, was like in similitude to a catte of the moste taine, full of mampe coloured spots in tokē of inconstancy, varietie, and fickleneſſe.

6 His fete were as the fete of a bear, fierce, rongh, and yll fauored, in signification of crueltie, stubbernes, and vncleānesſe.

7 And his mouth semed as the mouth of a lyon, declarynge him to be full of pyde ra uine, & excesſe. To such beasts as here are mencioned compareth Daniel vnder hiden misterye certeine myghtie kingdomes of the world. As to the lions (whych here is caled a lion for the more crueltie now vsed than was in those daies) the proud kingdo mes of the Assirrians and Caldeans. To the beare the cruel kingdomes of the Me- des and Parthianes. And vnto the catte of the mountain, the vnstedfast kingdome of the Grekes. Of pyde, spoile, and robbery are the Assyrianes and Caldeans condem ned by Esaye, Nahum, and Abacucke the prophetes. The Medes & Parthians held captiue ỹ people of god, as witnesſeth Hy ster, Paralipomenon, and Esay. The Gre kes most spightfully were bēt against thē vnder the cruell king Antiochus, as in the

Macha

Machabes is euident. No abhomination nor misterp of iniquitp, as Paule calleth it, was euer founde in theſe kpngdomes, but nowe rigneth manifold in the deteſtable papicp or monſtruouſe kingdome of antpchriſte, as all the worlde maye ſe. No wher was euer more pride vanitie and cruelnes Idolatrp horedom and fylthines, hipocriſpe falſheade, & fiblenesſe, extorcion vayneglorpe and couetuouſneſſe, ſorcerpe ſuperſticiō, and vnfaithfulneſſe. More thā al the vnfaithful kpngdomes vnder heauē, haue this ſodomiticall ſpiritualtie defyled wpth their witcherpe thē holpe temple of God, which is the Chriſten church. Thep haue moſt ſhamefullp abuſed Gods choſen people, which are ꝑ veſſels ordeined to his glori. Thei haue holdē his free ſeruaūts moſt miſerable captiue, vnder their wycked decrees & tradicions. The crueltie of Pharao Antiochus, & Caiphas, compared to their tirānp, is but as it were a playe, dalliance, or ſhadow. In them is all lecherpe and vncleaneſſe, al raginge luſtes & wantonneſſe all fleſhlp abuſes & beaſtlineſſe, no natural order obſerued. Nothing in a maner ar the cruel cōſtitutions, made againſt the Jewes bp the ſugeſtions, of Amā, & bp Antiochus

to their wicked lawes & ordinaunces. For thei were onlp agaynste the bodpe, theirs are againſt mēs ſouls. So that the papiſti call kingdome of antichriſt are to be ſeene both the lyon, the beare, and the cat of the mountayne, they not onlpe participatinge with all vntaythfull regions, but alſo doubtinge with them in al abhominacions vnder the ſkye. The mouth they haue of a lyō roaringe out euermore blaſphemies curſes and bytterneſſe. The fete of a beare, ſignifyeth their rauenous affectyons, rennyng vnto all perniciouſe euils, verye ſwift alſo to the ſheadynge of blond. As cattes of the mountain they are ſpotted with diuerſe tickle fantaſies, in ſectes, obſeruatiōs, ceremonies, rytes lawes, and cuſtomes, no where ſtedfaſt and vnyforme, but euery wher variaunt and folyſh. And worthy they are to be forſakē of God, and to be left to the ſpirite of errours and lyes to their damnaciō, that ſo contemneth the veritie of God.

¶ Moze ouer the dragō (ſaith ſaint Johan) which is ſathan the deuyl, gaue ouer vnto this beaſt, or curſed generatiō of antichriſt, being his beſtial bodp, al his whole power his blaſphemous ſeat, & his mighti authoritie. To geue thē his power, is no more but

to fyll

to fyll them with craftes, subtilties, wiles, malice, fraud, & deceite, & to make thē apte to seduce the simple, or to able thē to al falshed & wittie gile. To admit them his seate is to leaue thē here a kingdome of vayne glorye, hypocrisye, & abhominable Idolatry. To graunt thē his ful authority, is to worke in them all lyeng signes & wonders through deceiuable doctrin, strōgly to delud ỹ vnbeleuers to their greter dānatiō 9 To this power of the dragō, is no power cōparable vpō earth'. No power is able to suppresse it commeth frō aboue, & is geuē vnto vs from the father of light, as is the strong gift of faith. Thus is this great antichrist a' kinge with fathā, ouer al the children of pryde. With Lucifer he vsurpeth the seat of God, syttinge in the consciences of men, euermore boastinge him selfe to be in Gods steede, seducyng the people of the worlde, and fynallye ouercommyng them by bryngynge them into all kynds of errour.

10 And as concerninge the seate, lyke as Christ our Lord sitteth in the trone of god reignynge wyth his eternal father in mekenesse, so sitteth he in the trone of fathā with his father the deuyl in all pryd & blasphe

mp. As touching the power, like as Christ had his power of god, so hath he his power of the deuyll. Lyke as Christe is full of grace and veritie, and of his fulnes al they haue receiued that truly haue beleued in him, so is thys antichrist full of hate, falsehed, and al other iniquite, of whose errours and lies the vnbeleuers haue tasted. Like as the holy spirit of Christ hath wrought in his louers the misterie of truth and goodnesse, so hath the erronious and vncleane spirite of this Antichriste wrought the misterye of his wickednes in Christes enemies, sens his death and ascencion.

11 And fynally as concerninge authoryte lyke as Christ beyng man toke power of God to do such micacles as non els could do, so did he of the deuil, being his wretched bodie to worke prodigious maruels & wōders in hipocrisy amonge the vnfaithfull multitude, by ſ secret sufferance of God. So that in al peruerting power supæmity and authoritie, he folowerh hys father Sathan, yea, in euerye point. Ffor lyke as he deprpued simple Job, a man that feared God, of his substaunce, cattel, chyldren, and seruauntes, and vexed hym in hys flesh wyth most greuous botches, so do the

thys

this gredy Leuiathã, this malicious murtherer, the man of synne, and bodye of the deuel, with his deuouring locustes, robbe the poore people of their sweate, labours trauayle, and necessarie liuyng, sparynge neyther sicke nor socourlesse, poore widow nor fatherlesse, no goods gotten by theste mãslaughter, extorcion, bribery, pollage, idolatrye, bandrye, and all other vng odlinesse comyng to them amisse in their priuat confessions. And (that is most to be lamented) thei defile theyr soules with al superstitions, false beleue, and deuilishnesse, leauyng their consciences all doubtefull, desperat, and consotelesse. Finally to conclude, lyke as in the body of Christ dwelleth the whole fulnesse of the godhed corporally, so dwelleth ther in thys bodye of Sathã the whole fulnesse of falshed, craft, subtiltie, malyce, wyth power to worke all maner of mischief, effectually, realye, substancially and corporally.

The Text.

1 And I sawe one of hys heades as it were woũded to deathe: and hys deadlye wounde

was healed: and all the worlde wondered at the beaste. 4 And they worshypped the Dragon which gaue power to ỹ beast: and they worshipped the beast 5 sayenge. 7 Who is lyke vnto the beast? 8 Who is able to war wyth hym?

The Paraphraste.

1 And one of his heades (saith saynt John) semed vnto, as it had bene wounded vnto deathe. And it was not in deede. for hys deadly wounde was healed agayne. Euydent it is that in Johns tyme, Rome the

mother

mother of all whordome had subiect vnto her the.vij. clymates or vniuersall parts of the worlde, with all their powers, gouernours, kinges, possessiõs, popes, false worshippinges, & such lyke. Whom some writers suppose mete to be takẽ here for the.vij heades of this beast. But I fynd an other thyng in it, ỹ body of these.vij. heades being but one, & stil cõtinuing so. For though all were at ỹ tyme vnder her, yet is it not so now, and yet styl remayneth this beast Therfore I do take it for one vniuersal antichrist (as I did afore) cõprehẽding in him so wel Mahomete as the Pope, to wel ỹ ragyng tyrant as the styll hipocrite, & all that wicked kynd worke are of the same bodie. The.vii. heads of the beast, may so wel be his presumpteouse doinges for ỹ. vij. ages of ỹ church, as any thing els, & yet no preiudice done to ỹ hath be said afore. What shuld aple this wounded head here, not to signify his supremitie suppressed, his vsurped authoritie & power diminished, & hys whole prodigiouse occupying cõdẽned in this latter age of ỹ churches? I suppose nothing more manifest, vnlesse we haue eies & wil not se. Are not now in many parts of Germanye, and in Englande also the popes

pes pardones laped aside: his power put doune, his name abolished, his purgatorie, pilgrimages, and other peltries vtterly exiled: and so lyke to be within short space in other regiõs also. If this be not a deadly wounding of one of the beastes headdes, I thinke ther is none If this be not an apparent likelihode of hys falle, there is none to be loked for.

2 But the healinge agayn of this mortal wounde is lyke to mar all, and make the last errour worse than the first. In manie places where as the Gospel hath ben preached, the byshop of Rome deposed, sectes shrynes, & sanctuaries destroied, monasteries, priorpes and fryers turned ouer, remaineth stil theyr poison with those same instrumẽts wherwith they haue wrought al mischief. Stil continueth their more thẽ Jewyshe ceremonies, theyr priestlyhousle priesthode, their vowynge to haue no wiues, and their Sodomiticall chastitye. Stylll remaineth their soule masses, of all abhominacions the principall, their prodigiouse sacrifices, their sensynge of Idols, their bopesh processions, their vncommaũded worshippinges, and their confessions in the eare, of all trapterpe the fountayne,

wyth

with many other straunge obseruacions whom the scripture of God knoweth not. Nothyng is brought as yet to Christs clere institucion and sincere ordenaunce, but al remayneth styl as the Antechristes left it. Nothynge is tryed by Gods word, but by the auncient authority of fathers. Now passeth all vnder theyr title. Though the olde Bishoppes of Rome were of late yeares proued Antichristes, and theyr names raced out of our bokes, yet must they thus properlye for olde acquayntaūce be called styll oure fathers. If it were nought afore I thynke it is now muche worse. For now are thei becom laudable ceremonies, wher as before tyme they were but ceremonyes alone. Now are they become necessary rites, godlye constitutions, semely vsages, scrupule ordinaunces, where as afore they had no such names. And he that disobeieth them shal not onlye be iudged a fellon and worthy to be hanged by their new forged lawes, but also condempned for a traitour agaynst his kyng, though he neuer in hys life hindred, but rather to his power hath furdered the cōmon welth. To se this also with such like put in execucio, the bishops haue authoritie euery moneth in the yeare

if they list, to call a sessyon, to hange and burne at their pleasure. And this is ratified and cõfirmed by act of Parlemẽt to stãde the more in effect. If thys be no healing of Antichristes wounded head, never is yche to be anye. When men shall defende free wyll, and allowe their popish masse to be a sacrifice satisfactory for the quicke and ꝑ dead, laboure they any other (thinke you) than the healing of this woonde? Ye yche-wyse that in an open audience maintaineth sure owne workes to iustifye, by Dimitte nobis, and other not rightly vnderstãded scriptures, doth he any other than prepare a salue for the same? Nay surely. Nu lesse also doth he that setteth menne to open penannce at Paules crosse, for holye water making, for procession and sensinge wyth other Popetishe gaudes, constraynge thẽ to promise the auañcement of the old faith of holy church by such fantasticall foppe-ryes, as Bonner bishoppe of London dyd now of late, to the lawghyng game & wõderment of all the worlde. Alas howe is the people abused? Non other do they but mocke Christen Princes wyth flatterye, that geue theym olde Poppyshe titles and blasphemouse names of Antechrist. As to

call

call them most Christen kinges and defen
ders of the catholike fayth, meanynge the
popes old tradicions, to heale the head of
the beast. Thys is surely none other, but
with the said beast to receiue authoriti, seat
and power of sathan. Let thē therfore take
hede least they be found the same Antichri
stes that they haue condempned, and so
throwe thē selues double vnder the same
plage. Necessarye it is they beware what
they drinke, or what tytles they take vpon
them at their appointment, least they for-
gettynge them selues be founde dronken
by takynge excesse of the Babilonishe cup
and so perysshe wyth the wicked. Marke
diligently this word head, and ye shal wel
perceyue how wonderfully the story agre
eth wyth the misterye.

3 And all the worlde (sayeth saynt John)
wondred at the beast. All folysh, carnal, &
worldely people, not vnderstandynge the
wysedome of Gods holy spirit, dependeth
all vpon theyr beastly baggege, thinking
al that they do to be godly, meritorious, &
spiritual. They magnifye it, prayse it, and
haue it in moste hyghe estimacion, yea,
they haue it in muche more pryce than any
thynge that is of God. In no wyse wyll

they

they from theyr olde frenesy, such is their exceadyng blindnesse. For when they here tell, their customes shal continue, their gouernours agreyng to the same, they clap their handes for ioye, & sing Gaudeamus with the priestes.

4 Yea, they worship the Dragon whiche gaue such power to the beast. With their hartes they reioyce trusting vpon longer continuaunce, whan they se hys head restored agayne in theyr rulers, the godly teachers burned, and the preachers put to silence.

5 They worship also the beast, so manie as worshipped the dragon. For as they which worship Christ, worship his father also, so they that worship Antechrist, agreyng to his lawes and decrees, doth also worship the deuell, of whome he receiued hys power. They wonder with the Iewes that seke cauillations to contemne Christes doctrine, as doth the filthy family of the doting dodipolles priestes and vnlerned lawers. They worship wyth the heithen that admitteth their power and alloweth their factes, as doth the folysh multitude, that neuer wil be godly wise. None other iudgement remayneth in these daies

to

to these wonderers and worshyppers of the newly restored head of the beaste, then did vnto them, that wyth double deuotion agreed to the abhominatiõs of Mahomete and the Pope.

6 And thys wyl be theyr saying as followeth in the texte, spoken in the tyme paste for the certentie of the thynge, as the maner of the scripture is.

7 Who is lyke vnto the beaste, in outwarde glittering workes, or in the externe obseruations of counterfayt religion.

8 Who is able to warre wyth the worldly powers now so depely mayntenynge hyr quarel? All seke the papistes that they can in the world Imagine, to vpholde the glory, magnificence, and beautye of theyr holy whorysh church, or malignaunt muster. No cautels or crafftes leaue they vnsought nor vnsearched out, to cause the people to esteme hyr of incomperable power. No small labour toke Standishe in hande in Whittingtõ College, whẽ he made his more then folysshe boke of reproch against Barnes beinge dead. Nor no lesse diligẽce the wise poete John Huntingdon, when he registred in his genealogye of heritykes, without grace, wit, or learning the names

onely of such godly men as were the Popes enemies, no heretike against god once mentioned. No more did Thomas smith Richard Wallisō, Williā Stawne, Steuē Prowet, frier Adrian, Quarrye the Pardoner, wyth such other blind Popish poetes and dirtye metristes, when they vttered their shytton rimes and poesies. And sure I am that many mo be yet abrode of the same wicked zele & spirite, to the greate blasphemy both of Gēd and hys trueth, now that the bealtes woūd is made whole agayne, by so manye newe actes, so manye newe titled bishops, so freshe sale of benefices, maisterships, & dignities, spiritual offices, degrees, & authorities, as plentyouse as euer was in Rome. And leaste we should be depriued of our new pleasaunte Euphrates, & so be cōpelled by the worde of God to folowe the monkes, chanons, nūnes, and friers in their banishmentes.

We haue procured certaine actes to be made for our cōmodite, & those only to be published amōg the people once in a quarter, or so oft as shall please vs to blemishe all Godlye preachinges of the scriptures. Thus seke we our seines & not God, our owne strength & not hys, our owne glory

and

not Jesu Christes. But let vs not thinke that he sleapeth with Baal the false God, knowing the most hidde thoughtes of the herte, but that he will within shorte space send forth hys lightnynges and scatter vs hingyng oure heathenish deuises to nought. For the kingdome of one fayth in vs and the Pope thus manifestly in certaine poyntes deuided, must surely decay.

The Texte.

1 And there was geuen vnto hym a mouth to speake great thynges and blasphemies. 2 And powre was geue vnto him to do.xlii. monethes. 4 And he opened his mouthe to blaspheme against God, to blaspheme his name, and his tabernacle, and the that dwell in heaue. 5 And it was geue vnto hym to make warre with the sayntes 6 and to ouercome the. 7 And power was geuen him ouer al

ouer al kynredes, tōges, & nacions. 8 And al that dwelt vpō the earthe worshypped hym 9 whose names are not wrytten in the boke of life 10 of the lābe 11 whiche was killed frome the beginnyng of the worlde. 12 If any mā haue an eare, let him heare 13 he that leadeth into captiuitie. shal go into captiuitie 14 He that kylleth wyth a swerde, muste be killed wyth a swerde 15 Here is the pacience and the fayeth of the sayntes.

The Paraphrase.

1 To thys beaste (sayth saynt John) was geuen a mouth, not of God, but of Satā, to speake great myghty thinges and blasphemyes. So well is thys spoken of the one as the other, so many as hath done vpō the Antichristes liuery, title, power, authoritie or name. Whē the veritie of the Lord was opened before thē, they gaue no thākes for it, but became vain in their thoughtes,

tes, wherfore God gaue them ouer into a leude minde, darckenyng their hertes. So that nowe thynkynge them selues wyse, they appeare more folish then afore.

2 Nowe speake they greate thynges in their conuocations seanes and sermons, & al are sore blasphemies against God and his Christ. Now must they serue God by moste straite commaundemente with olde Romish beggerry, though he most highly abhorreth it, & no scriptures may be read in the time therof. For the scriptures must onelye passe as we will haue them. Howe shuld the beasts head els be healed again? or how should our church be knowen els to be hys own Image? Oh beastly abhommation, & most hellish decre. Now must Christ be taken for no sauer at al without our deserupnges. The supper of the Lord that was sometyme a mutual perticipatiō of Christes body and blond, must now be a new crucifynge of him, one traptoure playing al parts, Judas, Annas, Caiphas, Herode, Pilate, and the Jewes. Matrimonye must be iudged vnclennes though it be the earnest institution of god. No popishe bowe maie be disolued, though it be well knowē a matter so deuillish, as hath made

ten hundreth thousande Sodomites. The Eucharist may not be receyued in both kindes, though it be the expresse commaundement of Christ so to be vsed. Wythout the blynd bussynges of a pappste, may no synne be solued, for that is the vpholding of their kingdome, wyth many other lyke blasphemies. Certayne other greate thinges are vttered by thys mouthe, whiche nowe I passe ouer leaste I should be tediousse to the reader. Howe be it thys one greate blasphemy that is spoken, I canne not leaue vntouched.

Wher as they boast them selues yet styll alone to be the holy churche, by the onely vertue of their vnctiõs and shaueynges receiued first of the Pope, the laitie secluded. And vnder thys most falsly vsurped title they wyl styll be takẽ for the redemers of mens soules. ffor they say that their masses are satisfactorie sacrifices for the quick and the dead, iustifiyng releuing, & saueing them both from damnatiõn, ex opere operato. And ouer that abhominable swarme of Antichristes filthi ministers, make they nowe their kinges the heades most blasphemously, onely to be by thẽ vpholden now in all their mischeues. Truely it is that a

kynge

kynge is the publique heade, supreme gouernour, & grete stay vnder god, of the people to his charge cõmitted, and after that sort, their mighty monarke also bi the scriptures, which thei haue afore this time denied, worshippinge thẽ for most holy saintes, which haue most presumptously rebelled in that behalfe. But ouer that whorish church of theirs (whõ Christe neuer planted) is sathan the onely head, by the holpe Goddes foreiudgementes here. ffor to that beastly broude gaue the Dragõ his power his seate, and his mighty authoritie. God forbid therfore that anye christian Prince shoulde at their false suggestions, admit so blasphemous a title. The deuil (saith Job) is the only head ouer al the childrẽ of pride. That woorde therefore may be blasphemouse, as commynge frõ the mouth of the serpent, if it be not taken good hede to.

3 And power was geuen to the beaste to do these thinges for the space of .xlii. monethes, which is the .iii. peres, & an half of Helias the time tymes, & halfe tyme of Daniel, & the thousãd two hundred & .lx daies of John. Not onelye for thys age of the church, but also for all other ages, and by other heades also, hath the mouth of thys

beast vttered great thinges in blasphemyes, lies, hypocrisie, and wonders vnder a deceptefull power. But as concerninge thys latter healed heade of the beaste, the tyme therof wyl be shorte, as hereafter shal appeare in the.xvii. Chapter.

4 He opened his mouth (sayeth the texte) in reproues against God, speaking euil of his name, of his tabernacle, & of them that dwel in heauen. This is in a maner alone with that was spoken afore in the.xi. chapter of the tẽple, the aultare, and of thẽ that worshyp in the temple, saue onely that his name is here for hys temple. In token that when his temple is blasphemed (which is his cõgregation) his name is blasphemed by the same, so is hys tabernacle Jesus, in whome bodilie dwelleth the fulnes of the Godhed, so are also thei that dwel in heauen, wherby is ment the true church, from whom the Angels are not secluded, being their felow seruantes. These dwellers be they that haue their conuersation in heauẽ vnder an vndefiled fayeth, that seke those thynges whyche are aboue and not vpon earth, that worshyp the father in spirite & veritie, and that perseuer true christians to the ende. Many entereth this heauen

of the

of the Lorde, but al continueth not in it to the end of their liues, the more is the pity.
¶ Power was also geuen vnto this beastly Antichrist, to make battel with the saintes, and to ouercome them. Cõtinually do they with violẽce vexe by theyr carnal policies, authoritie, & lawes, the sincere witnesses or preachers of the Lorde, sanctified of him thorow faith in his holy worde as were his Apostles, like as did the malitiouse clergy of the Jewes, yea, they did resist thẽ with their more thẽ tyrãnouse proclamations, commissions, and cõmaũdemẽtes with cruel Pharao, Aman, and Antiochus, to proue Christe in them the signe of cõtradiction and stone of reproch. They seke here, they hunt there, and neuer leaue ragynge tyll they haue closed them vp in prisence.
¶ Yet are they not so cõtẽted til they haue ouercome them in the syghte of the blinde worlde, thoughe not before God. Euther shall they be compelled shamefullye to recante, or if they persist in the verity, to suffer moste painful death. By one way or other they muste be ouercome, to holde the people in errour. The gardiner of Winchester was not ashamed nowe of late (as I

heard it credibly reported) to say vnto one that was accused of his malignaũt multitude, whē he was no lēger able to withstãde the manifest trueth. Maister Ceton we know ye are learned, and plentuously endued with knowledg in the scriptures, yet thynke not that ye shal ouercome vs. No, no, set your hert at reste, and loke neuer to haue it sayd that ye haue ouercome the bishoppes, for it shall not be so. In dede it is truth. ffor neither Christ nor I is Apostles dyd euer yet ouercome you. Their victorye ouer you is not in thys worlde, youre kyngdome beynge here. But be certaine & sure of it, ye shall be ouercome to youre much more rebuke, at the later day when all wronges and iniuries shall be reuenged, which is not farre of. Your Lordelye estimation (whyche maye not be hindered here) wil appeare ther not very precious. Yet do ye wel to holde vp a proude peacockes head as longe as ye may. Lose not an inch of your height hardly, but with your gogly eyes loke vp like a mã with a gard at youre table, lyke a sort of tormentours in a playe. And with your lipnge iudgmẽtes ouercome these beggerly vagabonds, and burne them also rather then fayle, to

fulfyll

fulfyll the measure of youre holy fathers.
7 And authoritie was geuen to this beast vpon euery kynred, people, tonge, and nacio. ffor none these Antichristes spare, neither hygh nor lowe, ryche nor poore, spcke nor dome, learned, nor vnlearned. But a iurisdictio thei must haue ouer thē, though it be vsurped. Once in the peare muste they haue thē in cōfession, to know which way they are bēt. That salue haue thei gottē in again, to heale vp their woūded head. Be he natiue or be he straūger, be he ruler or be he a commener, he must obey thē no remedie, or els stand forth at the sessōs with Christ among theues. Not in one region, or wher as one maner of language is vsed haue thei this authoritie, but in euery lād, in euery shiere, in euery towne, & in euerye familie must they haue to do, corruptinge euery mans fayth.
8 ffor al that dwel vpon earth must worshipp this beast. They must agre to ȳ great things, no remedie. Thei must blaspheme god as they do. But blessed be the Lorde, none doth ȳ in theyr hertes but they onlie that dwel vpō the earth, that haue their felicitie here, that seke the prosperitie of thys worlde, and regarde none other life then

therin

therin is. The lābes of Christes fold geue hede to his voice, they regard his call, they folow hys worde, they walke in hys light. They seke for no holines but only in hym, neyther in water nor bread, ashes nor palmes, robes nor relikes, masses nor anoyntings. He is their only sufficiēt wisdome, rightuousnes, holines, and redemption. His word is their liuynge water, the fode of theyr soules, the lanterne that shal gyde them, and the life that wyl not kayle them. None other doctrine do they couete, nor yet other preceptes of liuing. Though they be here in the earthe, yet dwelle they not vpon it. No continuing citie haue they here, but they seke vnto an other of much more beauty and pleasure, not builded of men. And for that they are ready rather to render vp, theyr liues, thē to renounce the veritie. Onely they whiche dwell here do worshyp the beast, louing them selues better then God, and their flesshe better then hys truth, hauing their whole trust in the maungy merites and dirty deseruinges of of these beastely hypocrites, and nothing at al in his swete promises.

9 And therfore are not their names writtē of the lābe in the boke of lyfe, which lābe

was

was slaine frō the beginning of the worlde. Christ hath not alowed them by his worde & promise. Wyth the righteouse are they not regestred, as membres of one mistical body in him. In the similitude of his death are thei not grafted vnto him as the braūches vnto the vine, to be parteners of hys resurrectiō. Their portiō is not in the land of the liuing with him. They are none of those, whom the father hath geuen him, to participate with him in one spirite. Predestinate they are not vnto life bi him, nor so written vp in the forekmowledge of God. Chosen they were not of the Lorde before the worldes constitution, to be his vndefiled children in Christ.

10 He is the meke Lambe that was slaine. He alone taketh awaye the synnes of the world. In him only is the life, for he is the life it selfe. Yet is he the life of none other, but of those that onely beleue in him.

11 In that he was killed from the worldes begynnynge, is signified, that he dyed for all thē whiche were create to be saued, and that his only death is al their helth, raise, and remedye by the promise of God. For all they haue eaten of one spiritual meate, and dronke of one spiritual rocke, though it came

same in the flesh longe after them. He only trode down the head of the serpent. Hence the begynning hath he bene slayne in hys membres also, as manifest it is in righteous Abell, Hieremy John Baptiste, & suche other like. They that are not written of the lambe in the boke of life for the chyldre of God are regestred in the boke of death for the children of perdicion, reserued to eternall deathe for theyr infidelitie, wyth the deuil and hys Aungels.

12 He that hath an eare (sayth the text) let him take good hede. He that hath vnderstandyng, let hym be admonished, by that which folowethhere. Or he that hath receiued the wisdome of the spirit, let him iudg hereof according vnto it. Thus doeth the holy ghost aduertise the faithfull to cōsidre that whatsoeuer thynges are written, they are written vnto our learning.

13 He ꝑ leadeth into captiuitie, shal go into captiuitie. And he ꝑ killeth wᵗ a sword, must wᵗ a sword be slain. This warnyng geueth ꝑ lord, take it if thei list. For he wil haue his right iudgmēts knowē. He ꝑ vexeth or afflicteth ꝑ inst beleuers in body by outwarde punishmētes, he shal be afflicted in the spirite with an inward darckenesse or blindenesse

mesle of the soule, that he may be the more captiue to sinne and to sathā. God wil deliuer hym vp into a leude minde, and wyll geue him strong delusion, to beleue al maner of lyes, that he myght be dampned.

14 He that killeth the poore innocente for his faith with the p̄ō sword, or sleeth him with any other tormente, with the swerde of the spirite (which is the Lordes worde) shal be both iudged and condempned. The word that I haue spokē (saith Christ) shal indge them at the later day. And this is in maner all one with that was saied in the .xi. chapter afore. If any man wyl hurt them, fyre shal procede oute of their mouthes, and consume their enemies.

15 Neuertheles to the christian is persecutiō necessarie. For here in this lyfe is the patience of the sayntes proued, and their faith required. Here was Abrahā tempted & Job sore vexed, & both they were founde Goddes true faythful seruauntes. Here were the Apostles contemned, reioysynge that they were founde worthye for Christes sake to suffer rebuke. The ryghteouse the Lorde trieth as golde in the fornace. He chasteneth euery seruaunte that he loueth, and scourgeth euery Sonne

that

that he receyueth. Onely is it faith that al the enuies of this world by patience ouercõmeth, and so obtaineth the victory. The fruite which riseth to eternal life, is perceable sufferance in faieth. And that muste be here in this life, wher as we are vnperfite to make vs pertite.

The Text.

1 And I beheld an other beast
2 cominge vp out of the earth.
3 And he had two hornes like a
Lambe, 4 and he spake as dyd
the Dragon. 5 And he dyd all
that the fyrst beast coulde do,
6 in his presence. 7 And he caused the earth, and thẽ whyche
dwell therein, 8 to worshyp the
fyrst beast, whose deadly woũd
was healed. 9 And he did grete
wõders, 10 so that he made fyre
come downe from heauen, 11 in
the sight of men. 12 And deceyued thẽ that dwelt on ẏ earth

by

by the meanes of those sygnes which he hath power to do in ỹ syght of the beaste, 13 sayenge to them that dwelt on the earth, that they shuld make an Image 14 vnto the beast, which had the wounde of a swerde & dyd lyue.

The Paraphrase.

1 And I behelde (saith sainte Johan) in thys secrete reuelatiō of my Lord, an other beaste arisyng out of the earth. A figure is this of all false Prophetes and vngodly preachers. Beastlye are they euermore, vayne, carnall, and corrupte in their studyes, abhominable in the practisynges of their wicked hertes, not seking God but their bellyes, not Christes glorye but their owne pride and vayne glorye.

2 From the earthe they aryse, all geuen to earthlie wisdome. The only affectes of this world doth moue them to teache, & no good zeale of the truthe. Eyther are they tickled with ambition, pricked with auarice, or els sturred with malice to inney. These are the cōmon affectes of the wicked. This a going vp haue they from wickednesse to wycked-

nesse and shall haue styll tyll the Lorde destroie them, lyke as haue the iuste beleuers from vertue to vertue in the spirit, tyll suche tyme as they see him face vnto face in the euerlastynge Syon. ffrom the worldes beginninge hath this beast rysen vp in Cayn the fyrst murtherer, in the fleshelye children of men, in Cham & shameles childe of Noe. in Ismael & Esau, in Iannes & Iambres, in Balaham, & Baals prophetes, in the Beniamites & Bels chaplaynes, in Phasur & Semeias, in Judas, Annas and Cayphas, in Barichu and Diotrephes. And nowe sens their tyme most of all in Mahometes doctoures and the Popes quyresters. Yea, styll they are aloft in their beastly beggerye, and wil be till their mischiefe be fynyshed. Who seeth not nowe adaies that hath light in the spirit, the maligniti, hipocrisy, fraud, craft & decepte, in certein false prophetes at Poules crosse in London, and in other places els.

3 This beast had .ij. hornes lyke the lambe at a blushe, but all counterfet & false in deyr dede, for he spake as dyd the dragō. The hornes of Christ, are his high kingdome in the world. Only ariseth his church by faith in the glad tydinges and promises of God. That word is ꝑ scripture of Christs power

and

and the rodde of right order wher as he reig neth. None other straung sceptures are the re, neither tradicions nor customes. Seuen hornes hath Christe, for in hym was the ful nesse of the verity. This beast hath but two and yet they are but false and counterfet. They seme to be Christes & are not. These are the corrupted letter of the .ij. testamētes, falsely interpreted, and for a carnal purpo se aleged. And therfore it is but apparēt, hy pocritishe, and deceytefull, yea, and cleane repugnaunt to the Lordes meanynge, not ha uinge the iudgement of his spirit. This let ter without the holy ghost is death, and no thinge pertaineth vnto Christ. Ye is the ve ritie and lyfe, this is, but a fable or ficcion. His worde is spirit and lyfe, this is but a brasse pot soundyng, or a latten candelsticke tinkelinge, fantastical and faint, sophistical, & slaighty. Though the same be like Chri stes, yet are they none of his, but the verye hornes of the beast. For they vpholde Anti christes kingdome and not his, a worldlye glorye & not his, for his kingedome is not of thys worlde. No longer are they his wor des his lawes, nor his testimonies than thei maynteyne his right honoure. No newe lie practised worshippinges alloweth he for

his, but vtterlye abhorreth them all as thinges rawe and vnsauerye.

4 And therfore it foloweth, that beast spake as dyd the dragon. The doctrines & teachinges of these false Apostles & deceitefull masters, are spes in hipocrisye, and the verye doctrin of deuils, vnder title of the verity repugnant to the same. Not vnlike to that the serpent sayd vnto the woman, ye shall not dye if ye eate of the forbidden fruite, but ye shall be surely as Goddes, knowing both good & euill. They do as did sathā in the desarte. Alwayes they perswade vs either of stones to make bread, or els throwe our selues downward, or els to worshipp the deuil. That is, to chaūg ꝑ good creatures of God from their right vse, as trees in Idols, silkes, veluettes, clothe, golde, & siluer in to superstitious ornamentes, chast mariage in to stinkinge whoredome & sodomie with suche like. To decline from the dueties commaunded of god to their Idle obseruaciōs, so makinge his commaundements of none effecte for the vayne traditions of men. And fynallye to fall vnto forbydden worshyppynges or abhominations of Idolatrye, of whome they are full. And for these they haue wyth fathers also their maungled scriptures to laye

for

for thē, to proue that the helpe of dead saintes is necessarye, their masses, merytes, and worke more than neede, expedyente, and the fyre of purgatorye a fearfull thynge, wyth the deuyll and all of suche fantasyes. These are the prelates of Antichristes churche, the .vij. horned mōsters or greate bellyed bysshoppes, ryghtelye described here of the holye goost in thys two horned beaste. These beastelye bushardes are not ashamed bothe to saye and wryte, that in their myters they beare the figure of both Testamentes, whose verities they impugne with tothe and nayle. Verye truelye they saye, that they carye the fygure, for in deede it is but a shaddowe they beare. Not to glorifye God, but their owne beastelye bodyes wyth pearle, and stone, lyke Mahoundes in a playe, for hys truethe they most cruellie persecute. These are the verye false Prophetes, the instrumentes of Sathan, the deceyuers, wolues, wagelyuges, Judasses, dreamers, lyers, Idols, aduersaryes, addres whelpes, foxes destroyenge the Lordes vyneyarde, deceyteful workemen, desperate shepheardes, blynde watchemen, dumme dogges, deuyls incarnate, wycked seede, vnsaciate beastes, whose God is their bealye and glorye theyr

confusion. To all these and to many other suche doth the holye goost compare them for that they haue wyth their errours and lyes turned the swetenesse of the scriptures into bytternesse, scarsly leauynge one place therof vndefyled with their fylthy dregges.

5 Thys beast (sayth saynt Johan) dyd all thynges that the fyrste beast coulde do, euen before his owne face. The same lyeg power to deceiue in hypocrisye hath thys beastelye broude that the great Antichrist hath, the same wylye craftes, and the same beastly kindes of Idolatry, and so doth vse them. The same abhominations maynetayne they the worlde ouer, that the pope mayntayneth at Rome, & Mahomete in Barbarye, of Turkye. Yea, the same superstitions and sorceryes, the same execrable tradicions and beggeryes. The same ceremonies haue they, that he hath, the same vnccions, the same orders, and the same masses. The same idle obseruacions wyth vnknowne clopynge, clatteryng, and wawlynge are styll vsed in Englande, lyke, as they were vsed afore and no lesse blasphemy to God.

6 To do suche thynges in the fyrste beasts

presen

presence, is to do the where hys power and authoritye is raignynge, or where as is the seate of Sathan, which is euerye place that admytteth straunge worshippinge.

7 Both the earth and them that dwel in the earth compell they to worshippe thys fyrste Beast. Not onlye enforce they them to wicked Idolatrie, that neuer woulde knowe the truthe, but also manye of those whyche haue greate knowledge in the same. Oh, howe manye are in Englande, and in other regions also that in these dayes worke agaynst fayth, knowledge, and the holy ghost admyttynge the priestes abhominations? Rather had they to dweil stil in the earthlye beggerye with the blasphemye of God than eyther to be oute of fauoure, or to loose theyr offices to haue their goodes hindred, or to hasarde their lyues, so swete are these wanton worldlie pleasurs. Rather had they to perishe with the sonnes of Hely and Samuell for abusynge the ordinaunces of the Lorde, and with Core Dathan, and Abiron for rebellynge againste them to synke vnto hel, then with Christ to take paines or pouertie. But let not them thinke to be worthy of Christe, that better loue their owne carnall commoditie, than hys heauenly veritie.

t iij. Well

8 Well, the beast must they worship whose wounde is made whole. His olde rustye rewles newe bournished, and hys olde Romyshe ragges newe patched by a newise confyrmed authoritye, muste they embrase in payne of death. The lambe shall not yet be suffered to apere. Styl for a time must these terrible termagauntes haue more worship than God, their tradicions preferred to this most pure worde. And why shulde it not be so? haue they not nowe a newe reformed church, in whom the beastes wounded head is newly restored? So longe as it is like the popes churche, it must folowe his rewles, and cleaue to his ordinaunces. It shall not folowe Christe in fayeth and doctrine, tyl it apere lyke that churche which he left here behynde him whan he ascended. And that is not lyke to be yet.

9 Fyrst must there be wrought great wonders. Fyre must be cõpelled to come downe from heauen in the syght of men, by thys two horned beaste. The disciples of Antychriste with their byforked ordinaries must violentlye plucke from the trewe Christen church (whose reygne is not of this world) the eternall worde of the Lorde.

10 Then muste they take from them the consuming fyre that Christ sent doune into the earth of mens hartes to dryue vp all malyce and synne. Yea, they muste depriue thē of the clouen fierye tounges, which the holy Ghost poured vpon the Apostles, to the cōfort of all the worde. The treasure ẏ Christ hath left here to socoure vs, they must hyde vnder the ground, and the candle ẏ he light vs to se ouer the house, conuaye vnderneth the bushell.

11 And these wounders shall they worke in the presence of men. All redye haue they taken in Englande, from the Bybles, the annotacions, tables, and prefaces, too performe thys their dampnable enterpryse. They haue straytelye forbydden the readyng therof, for tyme of their Romishe seruice. Some haue thei burned, and some put to silence, and all in the face of the people. Yea, they rapsed the maydes of Ippeswhyche and of Kente to worke wonders & maruels, and now of late the folyshe Northemen to fight for their churche. What practises they haue had in that eare, and that eare to fetche awaye the true fauorers and preachers of the Gospell at dyuerse tymes, he that well considereth, maye saye that the

holy Ghost hath here rightly described the callyng them workers of wonders. The discrete citezen of London maister Packington was slayne with a gonne at saynt Thomas of Acres (as they call it) not wythoute theyr preuy legerdemayne. But thys wyth other of their miracles I intende to declare more at large, in an other treatyse the Lord sendynge me lyfe. It is not longe ago also, sens Alexander Leton an excellente lerned man, with poore master Tolwyn, recanted at Poules crosse. Not yet longe afore sens good doctor Crome was compelled to do the same. And now last of all, to take y scripture cleane awaye, they haue soughte oute great fautes in the translation of it, & there vpon taken them awaye from the common peoples readyng. Greate paynes they take to put it downe, but they never swete in the setting vp of it. Thus mynde thei to worke their wonders, tyll they haue burped it all in the earth. They lacke now but .iij. knyghtes to hyre, to kepe it done styll, that it ryse no more vppe. O verye pimpes of helle, and pynnes of the deuyll, how vayne are your studyes, and howe wicked your practises? I haue no doubt, but within short space God will destroye thy counsayle, and dissipat the

strengthe of them that please men. Yet let no man meruaple though they do these feates for the tyme. For if the Gospell were taught without checke, in a whyle shoulde nothinge remayne of that generation, neyther myter nor rochette, shaueu croune nor anoyntynge, & that know thei wel ynough. For the worde of the Lorde is the breath of hys mouth that shal destroye them, and the deuourynge fyre that shall consume them.

12 By the meanes of these signes (sayeth the texte) whiche this beast had power to do in the syght of the other beast, or wher hys abusions doe reygne wythoute checke, he deceyued them that dwelt on the earth. Many in thys age are wonderfullye abused, through the disceptfull workyng of sathan in these horned whoremõgers, but yet none other than are earthly mynded. Of some men in dede the eyes are bleared with their craftes, of some men the weake iudgementes blemyshed with their subtelties for wãt of discernynge the scriptures. Some menne are tangled with doubtes, some troubled wt errour, some tormented with feare, consideringe that for thys new learninge (as they will haue it called) some haue bene hanged as were the three poore younge menne of

South

Southfolke for the rotten roode of Doner-
courte. Some burned some be headed for
thinges of noughte, as is knowen all the
worlde. These thinges daseth their wittes,
and amaseth their mindes. And earth is the
cause of all thys. Were it not that they
muche more loued thys worldes pleasures
than God, it should neuer be so.

13 All the perswasions of Antechrists pre-
lates and preachers haue euermore bene, and
are now styll vnto suche earthly inhabitan-
tes, that they shoulde make an Image lyke
vnto thys beast. Whych is always to chose
suche an Emperour with other worldly go-
uernours as shall be for their commodytie.
Ye must by the worldlye people be compel-
led to take authority, sceptur, and crowne at
their handes, so sworne to mayntayne their
flesshelye libertyes. Ye muste also be fashy-
oned by their wycked doctrynes and false
counseles in confessions, lyke them in al su-
perstitiouse lyuynge, and in the tyrannou-
se murther of innocente Christen menne.
Where suche an headde Ruler is appoyn-
ted, there is hys owne fygure made, and
where suche a Gouernoure is constytute,
there is hys owne Image sette vp. For we
must consyder that thys reuelacion is in all

poyntes

poynte no storye, speciallye here, as ma-
nye writers haue thought it to be, in sup-
posynge an Antichrist to be borne at the lat-
ter ende of the worlde. But it is a misterye
comprehendynge in it but one generall An-
tichrist for all, whyche hath regned in the
churche in a maner sens the Ascention of
Christ. And in thys one poynte are all the
commentours that I haue seane, most fow-
lye deceyued, yea, the best lerned of them. I
knowe well if there be anye yet to come, he
shall be but a member of thys. Agayne to
our purpose.

14 Speciallye must they make a righte. I
mage of that Beast. which had the wounde
of a swerde and dyd lyue. This betokeneth
that in these dayes they shall sturre a boute
them, & leaue no cautels vnsought, neyther
anye false counsels vnfet from other real-
mes, to do their feates wyth, and to fasshy-
on the Christen Gouernours to their myn-
des, As Wynchester did the laste tyme he
was in Fraunce, After whose commynge
home, manye great wōders were wrought
in Englande, and fyre was made to come
downe from heauen. Consider the storye a-
fore, for the storye declareth the mysterye.
That wounded head now healed, muste be

vp

vp holden.

15 He had a greuous wppe wpth the ſwerd (whiche is the ſpupnge worde of the Lorde whan he loſt his monkes, chanons, and frpers, hys purgatorpe, pilgrimages, and ſhrpnes. Pet was he not all deade. For thoughe thepr coules, cootes, and rochettes were of, pet had thep ſtyll the ſame Popyſhe hartes, and the ſame ſuperſticpous frowardeneſſe, that they were wonte to haue. Thys might haue bene found true, if it had bene ſercched whan certapne Popiſhe prieſtes of maiſter Whartons retinue not farre from Bōgape in Southfolke dyd calke for Cromwel and for other els, if the world had not changed to thepr mindes. I write not thys, thinking thep can harme by thepr calkynge where as fayth is reſident, but only to ſhew, that their hartes are pet alpue, and howe bertuouſlye they are occupped. Manye thinges I conſidre at thys inſtaunte poynte, concernynge prynce Edward, whome I doubte not but the Lorde hath ſent for the ſingular conforte of England. Not that I temerouſly diffine anp thing to come cōcerning him cōſidering it only in the Lords power. But I deſire the ſaid lord to preſerue his bringing vp trō the cōtagious drinkes of theſe falſe phiſicianes. And thys is to be prayed for of all men, if

ye ponder

ye ponder wel the text & marke their wonderful workinges, where the beastes head is restored.

The Text.

1 And he had power to gyue spirit vnto the image of ỹ beast 2 & to make that the Image of the beast should speake: & should cause that as manye as woulde not worshippe the Image of the beast, shoulde be killed. 4 And he made all, both smal & great, ryche & poore, free & bonde: to receyue a marke in their ryghte handes 6 or in their foreheades 7 And that noman myghte bye and sell saue he that hadde the marke or the name of the beast 10 eyther the numbre of hys name.

The Paraphrase.

3 For power they haue to geue spirite too the Image of the beaste. It is surely geuen

them

them of the Deuyll, whan they haue ones fashyoned oute the Beastes ryght Jmage, or made of an Emperour a tiraunt, or sette in the place of a godly gouernoure, a cruell murtherer vp of gods people, by flatteringe prayses to encorage them to all mischefe, and by wycked counsel to pryche them forewarde to make cruell actes of murther for vpholdynge their beastly generation. The spirite that they do minister vnto princes euermore, is not the correction of synne the amendment of lyfe, redresse of the common welth, prouision for the poore, nor the sekyng of Gods glorie. But by flatteringe prayses to vpholde thē in their euils, moche after this sort of speaking. Your maiesties or graces are called moste vertuous, moste valeaunt most worthy, most wyse most mighti & best lerned amōg al christē potētates Thei are all but asshes, in cōparison to your worthynesses. If it be your maiesties pleasure to do this or that within youre owne dominion, who shall be so bolde to wythstande you? No, though Gods holy lawes be an hundred tymes agaynst it. Supporte the olde religion of holye churche agaynste the heretikes, and ye can not chose but prospere in all youre affayres. Let it be treason agaynste your owne person, accordynge, to

the

e actes of the Emperour Sigismundus
nd of kinge Henry the fift, if they do but
ore speake against hir corrupte customs.
Make cruel constitucions apace, and pro-
claime thē abrode to shew your selues the
popes spuely Images.

¶ Our office it is to cause the beastes Im-
ages to speake. Let therfore your voices
beheard. Be no dombe Idols, but speake
with bolde stomakes. In his spirite make
vtteraunce wythout Gods worde of hys
old Romish rules. Sende forth your pro-
clamacions to be published euerye where,
concernynge hys masses, hys confessions,
hys ceremonies and his whorish chastitie.
Let al thynges be blowē forth vnder your
titles, names, & authorities, to be obserued
vnder payn of death. If other realmes re-
port that ye abuse the duti of Emperours
or kinges (which is the office of god) este-
me not, theyr sayinge, but stande well in
your own cōceites. Interpret ꝑ scriptures
at your own lust & pleasures as your law
master of Rome hath don afore your time
¶ Cause so manye to be killed, as wil not
worshipe the Image of the beaste, or obeye
such wicked lawes agaynste the veritie of
God, as hath bene made by those Empe-

rours that were the Popes eldest sonnes by the kinges of Fraunce, which were his ponger sons, or by other princes els which were the defenders of hys church, let none escape your handes that inuepeth against our kyngdome, but make hauoke of them on euery side as on heritikes & traytours, to proue the holpe goostе true here in hys forеindgementes. For that is your office, not appoynted of God but of Satã. And in our cõmission from him also we haue it, to be no slacke mouers of you thereunto. So hath Christ told afore this reuelation vnto sapnt John the Euangelist. This is the Goostelye counsel that we the horned beastes haue in commission to geue vnto you from the mouth of the Dragõ. Whẽ such an Image or Idolouse prince is thus by set or constituted by authoritie (his oth once made that he shall alwapes defende them) he maye in no wyse speake, but oute of that spirit ỹ their cõiurers, cõfessours I shuld sai, haue put into him, he may make no lawes but at their spiritual appointmẽt like as the Emperour Carolus doth now in these dapes. Much after this sort, became the Emperour Nero, this beastes image immediatli afeer Christes ascẽtiõ bi the

subtil

subtil slaights of that spiritual sorcerer Simō Magus, at Rome to withstād ỹ Christen preachers Peter & Paule, as largelye witnesseth Egesippus in his third boke de Hierosolimorū excidio, the. ii. Chap. This Simō Magus bi flattering praises crepte first into his fauer, promising hym healthy lōge life, increace of power, & enlargmēte of his empyre, with cōtinual victory ouer hys enemies, in case he would folow hys counsel, vpō this became he, not only hys chief counsailour, but also the high bysshop of his soule, & cōseruatour of his body the preseruation of hys whole health & life to him cōmitted onely. Al thinges after that was done by his counsell to stoppe the Apostles preaching, he taken for the Emperours most familiare frend, & a man most profite to the commune wealth of the Romains, & they sone after suppressed & putte vnto most cruel death.

4 And he made al (sayeth sayncte John) both great and smal, ryche and pore, free & bond, to receiue a marke in their right hādes, or in their foreheades. Wherē this new rayled Image of ỹ beast, or swome power to Antichriste, is once rayled vp or admitted by theyr authoritie, be he kynge or

Emperoure, prince or other potentate, he muste stronglye defende that synagoge of the deuill, with whole maiestie, crowne, & scepture. By theyr onely counce! muste ye then make lawes (for they must geue him spirite) and sende hys commaundemētes abrod that theyr holy decrees be obserued Cōmissioners & visitours must out vnder ȳ authoritie, as wel to the clergy as laite. Then must al be sworne to it and to obey it, both high and lowe, both gētilman and poman, both owner and farmar, both citizyne & townesman, boeth marchaunt and ploughman, both maister & seruant, both natiue dweller, and denisō. Yea, both priestes in theyr colleges, monkes in their Abbayes, chanōs in their couentes, & friers in theyr cloysters must after their sort do the same. This rule hath bene alwaies for the commoditie of that kingdome, where as the powers haue bene thus by thē peruerted. Much were it to shew ȳ manifold examples in that behalfe. Charles the. v. now Emperoure, to make this good, & to shew him self to be the sayd beastes Image, caused suche actes to be published thorowout his whole dominion agaīste the christen doctrine, wherein al they declared

herity-

heritikes, scismatiques, and excommunicates, whiche taketh not the Pope for. S. Peters onely vicare & head of the christen churche, none excepted, nepther kynge nor Conuokter, as ther are nowe diuerse of the contrary opinion. The articles of the Louanians vnder his priuiledge, & the Actes of the Parisians vnder the ffrench kinges authoritie, proclamed is this present peare of oure Lorde a.M.D.xlv. will make all this matter good.

§ And what is thys els both in their clergy and cōmons, but to receyue a marke in theyr right hādes or fozeheades? for in admitting those articles & actes, thei graūt to obey those blasphemouse doctrines ȳ shall both corrupt their life & fayeth, both theyr worckes & cōscience. ffor in cōsenting vnto errours in theyr fatth, they spot their fozeheades, hauing so their cōsciences marked with an hote yron. In full grauntinge also to do them in effect, they defile their hādes performing such worckes as are vnpure before God. If they were gone quite frō Christ that wrapped thē selues againe in the worckes of the lawe, appointed of god before his cōming, much more ar thei gone frō him ȳ tāgle thē selues with suche wor-

kes of bondage as he neuer knewe, as an al theyr idle obseruations, hauinge no expresse commaundementes of the worde of God. Only loke we (saith Paule) in spirit to be iustified thorow faith, which by loue is myghty in operation.

6 And for theym that so beleueth is thys distinctiue, or, put betwene their handes & foreheades. For al they that outwardlye kepe these Heathenish obseruations, haue not theyr cõsciences defiled with them, for their inward faithes sake, though thei performe the outward worckes, doubting the terrour of the lawes. Yet would I cõsail them not therin to truste, but at the worde of the Lord to go from it. For though Lot dwelt in Sodome, yet at the Lordes voice he departed from thence.

7 Thys Image made also that no manne might bye or sel, saue he only that had the marke or the name of the beast, or at ye lest the numbre of his name. The actes of Justiniã the Emperour, shal make this good so shall the constitutiõs of Adelstane and Edgare, and manye other kynges here in Englande, whiche for the order and commoditie of the clergye made many politique lawes, Specially kynge Inas, gouer-

nour

nour of the West Saxons, why he first gaue the Peter pence vnto Rome, & made hym selfe a monke there. But in this spirituall generation amonge themselues, is none alowed for a marchaunte vnlesse he come in by symony. None was made bishop, pastoure, nor curate, but payed for it their tared summes, bishoppes to the Pope, and the priestes to the bysshops, besids Item in bribes.

None myght els be alowed to vtter to aduauntage the wares of the beaste, or distribute the rytes of that holye whorysshe churche.

8 Neyther were anye made free of that marte, vnlesse they hadde the marke of the beast, which is not only the outward signe of their head, shaueynge & anointinge of theyr fingers, but also the inward poynte of theyr consciences, receyued by professiō made to that wicked monster. For lyke as true fayth in Jesus Christ is the marke of a perfect christiē, so is a false beleue in popish traditions a tokē of Antichristes mēber. By theyr fruites (saith Christ) shal ye know them. For the one folowyth the rule of Gods word, the other hath counterfait worckes of mens prescription.

9 Els muste they haue the name of the beast to be called spiritual men, or the holy consecrat numbre, as hys holy fatherhode is called,

10 Or at the least they must haue the numbre of his name, which is a note of magnificence and worthines. Lesse can they not be called then lordes, so many as are sworn to that spiritual market. The most ragged ronnagate, and idle idiote amonge them, is no lesse thē a syr, which is a Lord in the latin, as syr John, syr Thomas, syr William. In thys Latin onelye hangeth their great lordshyppe. Among their vnknowen latin houres, their masses, and their dirges, lyeth their plentuouse patrimonye in their portasses and masse bokes. Not he that leaueth al wyth poore Peter, maye be called from fishynge, nor wyth Mathewe from the custome house, to do these offices. But he that catcheth al with Judas & Simō Magus must come from Simony to do them. Not he that is called of God as was Aaron shal haue cure of soule, but he that offreth to Lordā with Annas & Caiphas. Suche a worlde hathe it bene and is yet styll in the worlde abrode amonge them.

The

The Text.

1 Here is wysedome, 2 let hym that hath wytte, 3 counte the numbre of the beast. 4 For it is the numbre of Manne. 5 And hys numbre is six hundred, sixtye, and syxe.

The Paraphrase.

1 Here is wysdome to be had (saith sainte John) Let hym that hath witte, counte the numbre of the beast, for it is the numbre of man. And hys numbre is syx hundred, sixtye, and syxe.

2 For so much as Christ hath wylled vs diligently to search the scriptures, and the holye Goste here doeth commit the iudgmente of thys secrete to the wytte of man, some writers hath deducted thys numbre out of certaine Greke words, betokening thys great Antichrist, bicause this present truelation was first written in the Greke language. As out of Antemos, which signifieth one contrary to Goddes honoure, out of Arnume, which signifieth a denyer of God, and out of Teitā, which betoketh the lumine. All these. 3. vocables, though

they seme diuers, yet cõtaine they after the Greke rules, neyther more nor lesse than this sette numbre. And al thys maye stand both wyth scripture & reason. For he that is not with Christ, is against hym, calling that is good euyll, and that is euyll good ministrynge darckenes for lyghte. Suche lyeng masters as hath brought in sectes of perditiõ, hath denied the lord that bought them. They are not the light as thei boast thẽ selues to be (for al thei loke to be called spirituall) but they are the fallen starres and very Apostataes frõ god, & Sathans traunsfourminge them selues into the angels of lyght by diuers kyndes of hypocrysie.

¶ Some expositours leauinge the Greke, hath practised the same thynge by these, ii. latine wordes, Dic lux, contaynyng in numeral letters the same set numbre. Which signified that they call thẽ selues the light or menne of a spirituall sorte, beynge nothyng lesse. For they in deede are the same selfe darckenes, that will in no wise rẽceiue light, but rather persecuteth it with moste spight and crueltie. After this sort might ¶ bring in diabolus incarnatus, or filius perdicionis

dition is, the deuil incarnate or the sonne of perditiō, for both thei ar the names of this beastly Antichrist by the scriptures, the one wantyng is the numeral letters but .iiij. of the numbre, & the other but .di. which myght be supplied in the other letters. But a monge al these thys word Arnume moste myghtye toucheth the misterie, whiche is as muche to say, as I denye. Euidentely semeth he to haue the marke of the beast, or to be sealed wyth the numbre of his name, that sayeth when he heareth the manifest veritie, I wil neuer admit it whyle I haue a daye to lyue, it is agaynst good ordre, it stādeth not with laudable custome, oure doctours agre not therto, our holi canons alloweth it not, it hathe not the holye fathers consente, with suche lyke. What are these els but the voyces of an Antichriste? full of suche voices was the Popes legate Gaspar Contarene at the laste counsell of Ratysburch, so was that frantike papist John Eckius, & oure winchester the winker of wyles, largely declaringe them selues to be depely of the same profession and marke.

4 But

4 But I fynde yet an other thynge in it. For it is called here the nombre of manne whose nombre lyeth al in .vi. God created all thinges for mans commoditie in .vi. dayes, & in the seuēth rested. After this creation continued man the space. vi. ages tyll the commynge of Christ, which broughte with him the sabboth of the spirit. And this is signified by the greater number, whiche is the .vi. hūdred. For not vnlike is it to the tyme, times, and half tyme of Daniel and John, and to the yeres, moneths, and dayes of Helias and John also, as we had afore. Sēce Christes ascētion hath the churche cōtinued by .vi. other ages of much lesse time comprehended in the .vi. seales, in the later ende of whom we are now. And thys shall conclude with suche a sabbothe of peace in the fredome of Gods word, as hath not bene sence the beggynning. Sathā shal be tied vp, and the true beleuers shall occupie in muche quietnesse, the beast condemned wyth all his false prophetes. And this is the nūbre of the sixt. But this peace shall not thus in quietnes longe continue. For long can not Christes church be without persecution. Sathan shall be loosed againe, & the beleuinges of the beaste shall

set vp

set vp their bristles and persecute the saintes a freshe. Againe shal they plante and builde, ravishe and kepe whores, rvot and ruffle as though they should long cõtinue. But sodainly shal the later iudgemẽt day of the Lorde lighte vpon them vnwares, the perpetual sabboth of Ioy shyning to the elect flock of Christ. And this is ỹ lest numbre of al, compared here vnto six. And may wel be signified by the .xlii. moneths afore, which is rightly .vi. seuenthes, in the which they shal tread down the holy citie or cõgregation of the Lorde once agayne. This later accounte was found out by a certaine vnnamed disciple of Iohn Wyckliffe, & I suppose it most agreinge to the truth. The second sabboth here, or libertie of Gods truth, hath had his shew in England alredy, if ye marke it wel. And whether it wil yet apere more open or nay, it is in the Lordes handes, let vs praye & hope for it hath great likelyhode of a much farder appearaunce.

¶ Hence the worldes beginning hath the misterie of iniquitie wrought in Cain and in hys posteritie, & so continued in the beastly membres of Antichrist and so shall do still to the later day. Therfore is it no lesse

than

then the numbre of man, sixe hundred sixtp and sixe. Thus is he tokened wpth all wickednes, that admitteth the false faieth of this beast, and foloweth the same in his liuing bp the subtile persuatiõs of the bpshops and their lyinge Prophetes, and is sealed vp to eternall dampnation, vnlesse the Lord cal him in time. Not onlp in England is healed the beastes wofded head, but also in other certame regions. But for so muche as it is moste lpuelp done there, and this boke written in that language, I haue onelp brought forth heree examples therof in that purpose.

The.xiii.Chapter.

IN thys presẽt chapter declareth the Lord vnto John, and vnto his faithful seruantes bi him, the degre, estate, & condition of hys true beleuinge churche, nowe after he hathe afore lpuelpe described the beastiall church of Antichrist & of hys honed spiritualtie bp the afore named .ii. mostruouse beastes. And this is that his louers should know what they be whpch are of hys housholde, and what an helper they haue of hym in the mpddes of theyr aduersities, to the cõfort of their soules.

les. And though they be here among those ragynge tyrantes in terrible agonies and paynes, persecutions and troubles, he is neuer absente from them, nor wyll not be tyl he hath rewarded them with vnspekeable Ioyes.

The Texte.

1 And I loked and lo, a Lambe stode in the mount Sion. 2. and with him an. C. a. xliiij. thousand 3 hauing his fathers name written in their foreheade. 4 And I heard a voice frō heauen 5 as the sounde of manye waters 6 and as the voice of a great thonder 7 And the voice that I herd, was 8 as the harpers that plai vpon their harpes. 9 And they song as it were a newe songe 10 before the seate 11 and before the foure Beastes. 12. and the Elders. 13. And no man could learne that

songe

songe, 14 but the hundreth and
xliij. thousand, 15 which were
redemed frō ỹ earth. 16 These
are they whiche were not defi-
led with ỹ womā 17 for they are
virgins. 18 These folowe the
lābe whither so euer he goeth.
19 These were redemed frome
men, 20 beinge the first fruites
vnto God & to the lambe, 21 &
in theyr mouthes was founde
no

no gyle, 22 for they are without spotte before the trone of God.

The Paraphrase

1 I lokyd (sayth saynt Johan) on the other syde, and in a thought as it were, I behelde that a lambe stode vpon mount Sion. Euē the lambe of God Jesus Christe, that alone take awaye the synnes of the world. Alone doth he gouerne his faithfull churche, as the onlye and immediate head therof, haupnge none other to assyst him in that office. For who is the kynge ouer Sion but he? Who shall reduce Israell againe to his folde but he? Onlye is he with his congregation, to aide them wyth hys worde, to holde them with his spirite, and to strenthen thē wyth his grace.

2 And with him were presente an hundreth and .xliii. thousande, hauing his fathers name written in their foreheades. So many as haue in hart receiued his worde, and in faith digested his veritie, are the verie children of Abraham, and are marked vp for the sonns of God by the seale of the holy ghost.

3 For power haue they geuen them to be Gods children that beleue in his name. And this is it to haue hys name written in their

forheades. For their faith declareth them Gods sonnes. Let this set numbre be none impediment to the reader, to be taken here for the vniuersall multitude of the faithful, as well of the gentiles as of the Iewes that beleue, thoughe it otherwyse appeareth in the. viii. chapter of this boke. For so well is the gentyle that hath fayeth, a perfyght Israelyte, as is the Christen Iewe. Yea, much rather was Zacheus for his fayth iudged Abrahames chylde, than was Symon for fulfyllynge the workes of the lawe. For God is not parcyall. What so euer he be that feareth hym, and worketh ryght wousnesse, is accepted with him. And so is it ment here. And therefore is not the difference written here as in the other place, but all is ioyned in one, to cõprehende all vnder one. And as touching the equall certaintie in numbre both here and there. Lyke as it is there certaynelye knowne vnto God, euen so is it here thoughe it be vnto vs both innumerable and vncertayne. Not as concernynge the numbre it selfe, but the common vnderstandynge thereof in the scriptures. For if the numbre of one seuenth be an infynite numbre: there must more of many seuēthes.

4 And I harde a voyce from heauen (saieth

saiute

ſayntē Johan) whiche is all one wyth the a-
foreſaid Sion, and is the vniuerſall congre-
gation of Chriſt, all clere from the ſuperſti-
cions of them. For, from Sion cometh the
lawe of the Lorde after Eſaye, and the word
of God from Jeruſalem.
5 This worde is as the noyſe of many wa
ters, whan it is in the mouthes of many di-
uerſe peoples, of dyuerſe nacyons and lan-
guages, one not vnderſtandynge an other,
and yet knowynge it eche people amonge
them ſelues.
6 Yee and lyke is it alſo to a greate thounder
tracke, mygthty, fearfull, and terrible to the
fleſhe. Very harde is thy worde Lorde (ſaye
Chriſtes diſciples) who is able to abide it.
7 And the voice that I harde (ſayth Johan)
was muche after the noyſe that the harpers
make whan they playe vpon their harpes,
full of a grement are the holye ſcriptures,
yea, full of ſwete hermonye and concorde.
More preciouſe are the verities of the Lord
than is golde, and their melody more ſwete
than honye.
8 Wyth them reioyſed Dauyd before the
arke of the Lord. In them toke Paul a ſtoma
ke, & cōfounded the Jewes at Damaſcus.
9 And ſwetely they vttred wyth their voy-

ces a songe that semed all newe, before the seate of the Lord, before the, iiij. beastes, and before the auncient elders. This song is the worde of the Lorde, all newe both to the good and to the il. The faithful it reneweth in the spirite of their myndes, prouoking thē to do on a new man in Christ. The hartes of ꝑ vnfaithful is so hardened, that thei in disdaine and spight doth call it newe learning, as dyd the ignorantt multitude at Capernaum, and the worldelye wyse men of Athens.

10 Before ꝑ seate of the Lord was this sōg vttered, which is the godlye disposed multytude. For lyke as the harte of an hipocrite is the verye seate of sathan, so is the harte of a faithful man the seate of God and habitacle of the holye ghost.

11 Before the. iiij. beastes was it opened also by this number of godlye teachers, Which beastes are the priuat congregacions of the Lorde, remaininge here yet in the flesh, in the. iiij. quarters of the world.

12 Finallye before the elders was it songe also. For none other doctrin is it, nor gospel of glad tithinges, than hath ben sens the beginning, nor than hathe ben thankefullye receiued of oure olde auncetors the Patriarkes,

hes, the Prophetes, the Apostles & the faithfull fathers.

13 And no man coulde learne that newe sōge, but the aforesaid hundred and .xliiij. thousande, which were redemed from the earth. Oh mighty, wonderfull, pea and terrible sentence of the Lorde. None that take themselues for the people of God, cā be accepted afore him for the trew sede of Abraham, nor for the iust ministers of his worde, vnlesse they be tokened afore with the holy spirit of hys promes, and so predestinate to the life euerlasting.

14 None can sincerely do that godly office to the profight of other, vnlesse he be wholy taken from all fleshlye and worldlye affectes. No mā can come vnto me (saith Christe) vnlesse it be geuen him of my father.

15. The wilfull Jewes beleued not because they were not the shepe of his marke. Neyther is it of him that willeth nor of him that ronneth, but of the only mercy of the Lord. Necessarye is it therfore that his spirite draweth, moueth, and inclineth the hart. Els cā not ỹ songe be swete, neither in him that singeth nor yet it the hearer. The notes of this newe songe are Gods heauenly verities, regestred into the faithfull hartes.

16 And they that dyd synge thē to the prayse of the Lord, were not defyled wyth women. With no straunge doctrines, nor yet prophane worshippinges is their faith contaminate, that vnfaynedly haue done on Jesus Christ. Not the spousage of their soules haue they broken by no fylthye tradicions of men. Onlye haue they with Dauid sought the testimonyes of God, and thought none lyke vnto them. Onlye dyd they cleaue to his precyouse lawes, estemynge all other but chaffe, and verye whoredome in the spirite.

17 Therfore are they virgins marped vnto Christe in faythe, as were the Corinthians by Paules preachinge, whom he wyshed to continewe a chast virgine vnto Christ. Neuer is the maydenhede of the soule lost, tyll errouniouse doctrine be receiued frō the messengers of Antichriste the Byshoppes and Hipocrites.

18 The virgyns, or vncorrupted beleuers do folow the lambe wherseoeuer he becōme. They go after Christe, that beleuinge his worde, doeth fashion their lyues vnto it. Lyke as they folowe Antichriste, that fashyon their workes to hys doctrine. They walke in hys steppes, that forsake thē selues wyth hym, that beare the crosse of persecu-

cions

cions with him, or that suffred death for the truethe with him. And not they that sebe thē selues, liuinge here in all pompe, voluptuousnesse, and Tiranny. From this place set che the blinde papistes, a great argumēt for their wiueless calsitye, and that none folowe Christe but they in this muster, because they are vnmarryed. Neyther may, Abraham, Moyses, nor Dauyd, Zacharye, Peter, nor Philip, walke in this numbre because they had wyues. So pareloust a thinge it is to haue a wife. It is a great maruel thei admit Mary Christes mother to it, because she had a husbande. Oh, ignoraunt asses, and very beastlie Idiotes. I thinke you folowe Judas which had neyther wyfe nor chylde, vnlesse he had them sittynge by other mens fyers, as manye of you haue yet at this same daye. What is virginitye before God more than is marriage? No more than is circumcision in comparison to vncircumcision. And that is nothinge. No more maketh the one than the other, to a Christen lyfe, Only is it faith effectually worckinge by loue, that the Lord requireth of vs.

Only respected he the faith of Mary, and not her virginitie. They which lyue in matrymonye after the word of God, are accepted afore him for virgins, & so are named of

saynt Paule. An other cauilatiō they haue, that none which hath offended afore, can be of this numbre. But they consider not what is spoken here afore, that they were redemed from the earth, & that the spirit of the Lorde hath purifyed their hartes throughe fayth. Neither haue they grace to remembre that Christes innocency is rekened for an whole and perfyght righteousnesse vnto them that beleue in hym, but they must bringe in suche trifles, as are their owne beggerly merites. 16 And therfor it foloweth also, These faithfull beleuers (saith saynt Johan) were redemed from men, beinge the fyrste fruites to God and to the lambe. By none other were they redemed, than by Christ. For of al the elect numbre, he is the onlye righteousnesse, wisdome, holynesse, and redemption. From the corrupt, blind, and frowarde multitude hath he called them, takē them, & clered thē. And of deformed synners, hath he made thē, fayre, of vile pure, of wretched glorious, of blinde perfyghtly seinge, of liars trewe laiers, of obstinate gentil, of yll good, & of vnfrutefull profitable. For he it is that taketh awaye the stoupe harte, and geueth a softe harte for it, so makynge vs Abrahams chyldren. Thus are we redemed from men, whā

we are

we are taken by hys goodnesse from suche corrupt vsages as mans nature is inclyned vnto.

20 And for none other purpose, but to be the first frutes vnto God, as were the auter offeringes in the olde lawe, in the hãdes of the hygh priestes. ffor so muche as the numbre are but a fewe or a certayne taken out from the vniuersall multitude, and are the porcion of the Lorde (as were the sayed offerynges) pertepning vnto Christe ỹ one-ly bishop of oure soules, they are hys fyrste frutes. Yea, ỹ his owne very mistical members, and al but one offeryng vnto God the father by him. ffor he is the only lambe that dyed for them, hys owne body, beynge the only oblacion and sacrifice.

21 And in their mouthes was founde no-gyle. ffor none other woordes vttered they but hys pure testimonies. None other taught they but hys vndefyled lawes. None other perswaded they to be obserued of o-ther, but hys immaculate Gospell or easye burden of Christe. No importable pockes layed they vpon mens shulders, neyther of ceremonyes, fastings, nor masse hearyinges.

22 ffor they are wythoute spotte before the trone of God. Bothe before them that are

faythfull and haue right iudgemente in the spirite (whiche are the very seates of God) apeareth their doctrine pure, and also theyr lyfe innocent, before God hym self. Neyther are they spotted with filthye traditiõs nor yet with vncomlye examples. And as concernyng their former synnes, they shall not be imputed vnto them. Thei are remitted in Christe, and so forgotten afore God. Thoughe thys that here hath bene spoken be concerning the whole Christen multytude and her preachers, yet doth it most specially touche the Jewes or Israelytes that shall in this latter age be conuerted vnto Christ. And so do I counsayll the reader to vnderstande it. For the mounte Syon after the flesh was theirs. Not defyled are they with vnmarryed women, whyche are the whoryshe lawes & vncleane superstitions of the gentyles, vpon none other harpe haue they comonly harped but vpon the scriptures, though it hath not bene to the pleasure of God, tyll now in thys latter age, wherin they shal wholy turne vnto Christe.

The Text.

1 And I sawe an Angell, flye in the myddes of heauen, hauing

vynge an euerlastynge Gospell to preache vnto them that sitte and dwel on the earth 4 and to all nacions, kynredes, and tonges, and people, sayeng wyth a loude voyce 6 feare God 7 and geue honoure to hym. 8 For the houre of hys iudgemēt is come. 9 And worshyppe him that made heauen and earthe 10 and the sea, and the fountaynes of waters

The Paraphrase.

1 An other Aungell sawe I (sayeth sainte Johon) flye in the myddes of heauen. For Christ was the first Aungell or messenger of the euerlastiug couenaunt of the father. Thys Aungell here mencioned is none other than he that had the seale of the liuinge God in the. vij. Chapter, and he that was clothed wyth a cloude in the tenthe Chapiter. And he betokeneth these feruente ministers whome God hathe sent in thys latter

time

tyme, to admonishe hys people to flye from the errours of Antechrist, and returne to hys heauenly verities.

2 He flyeth in the myddes of heauen. An earnest, feruent, & faythfull course take they in the middes of Gods cōgregacion (which is hys heauenly kyngdom here, to whome this reuelation is written) lyke as did Paulus. Sylas, & Barnabas, Timotheus, Titus, & Clemens, wyth other of the Apostles sincerely to declare his worde. Mighty stomaked are thei in Gods cause, both in their wordes and writinges.

3 An euerlastinge gospell had this angel preached vnto them that sit, & dwel vpō the earthe, and to al nations, kynredes, and people. His eternall testament & couenaunte of peace hath the Lorde geuen vnto them, to preache delyueraunce to the captiue, healthe to the wounded, lyfe to the dead, and remission to the sinfull. Yea, to vtter that worde that is stronger than is heauen, or earth, and that shall neuer faile hym that trulye beleueth.

4 The sounde of thys Gospel must go the worlde ouer, as in the Apostles tyme. Euery where muste it be spredde to the increase of fayth. Amonge all nacions of the earth

earth, amonge all kynredes of the Israelytes, amoȝg all langnages of the worlde, and amonge all kyndes of people, of what sorte so euer they be, whether they sytte vpon the earth or dwel vpon the earth, whether they be hygh or lowe, gouernours or subiectes, masters or seruauntes, owners or fermers. So that they sit not nor dwell not within ȳ earth, or haue their felicitie here. For that is holy should not be geuen vnto dogges, nor yet pearles laied before swyne.

5 And he cryed with a loude voyce, wyth a mighty feruent spirite do they beate it into the heades of men, both by wordes, writinges, and all they can make, to haue the feare of God, and to geue hym hys due honoure. And thys is the doctrine they teache and the counsayl they geue.

6 Feare ye God in all that ye do, for the first poynt of godly wysdome, is to dreade least we offende hym. Be constaunte in the worde, and feare no displeasure of menne. For no more can they do in their anger but slee the bodye, and bringe it to the reaste of God. No power haue they ouer the soule, feare hym onelye therefore, that whan he hath destroyed both, maye throwe thē into helle.

7 Geue

7 Geue honour vnto hym, worship hym and serue hym alone. Prayse hym, and glorifye hym aboue al. But yet after non other sorte than he hath appoynted, whyche is in fayethe, spirite, and veritie, and not in outewarde shadowes wyth obseruation of tymes. He truly honoureth hym that trusteth in hym, that beleueth hys woorde, and that in spyghte of all Antichristes confesseth it afore all men. After this sort therefore feare hym, and worship hym nothynge doubting the assaultes of enemies.

8 For the houre of hys iudgmente is come. At hande it is that all the Antechristes and hypocrites shal by the inuincible word of God be iudged, cõdempned, & destroyed. From heauen shall hys wrath be declared vpõ all their vngodlynesse. With the spirite of hys mouth shall the lord consume them, and not lunge after wyll the greate daye of hys indignation towarde thẽ lyghte sodẽly vpon them.

9 With all faythfull obsequy worshippe hym therfore that create heauen and earthe in wonderfull strength and bewty.

10 That made the sea and the fountaynes of water wyth all that in them doeth moue, whose power is eternall, knowe ledge none

other God but him. None other helper, redemer, nor saueour but Christ. For al other Christes not sent of hym, are But Antichristes. Onelye bowe youre knees vnto hym, for onelye is hys strēgth euerlasting. Onelye obeye hys lawes, for onelye are hys lawes cleane.

The Text

1 And ther folowed an other Aungel sayinge: Sye is fallen sye is fallen. euen Babilon that great cytye: for she made all nacyons drynke of the wyne of her whoredome.

The Paraphrase.

1 And there folowed an othere Aungell (sayth sayncte John) whyche betokeneth an other sort of preachers, whose office is here appoynted them of the holy Ghoste to declare vnto the people the certaintie of ꝑ fall of the aduoutrouse, coursed, & malignaunte church of hipocrits, here figured bi wretched Babilō. For though all ꝑ true Prophetes & preachers haue but one worde of God in their mouth, yet passeth it diuerslye frō thē. vnto eche of thē is geuē a diuers vtteraūce

of the

of the spirit to edifie. One is soft meke and gentyll, as was Dauyd. Johan and Peter, an other is boystiouse, harde, and behemēt as was Helyas, Elape and Paule. And all this worketh the selfe same one spirite. This diuersitie of teachers was neuer more plentiouse in the worlde than nowe in oure tyme, figured here by these two aungels. Prayesed be the Lord therefore.

2 And the tenoure or grounde of this latter sort of preachers is thys. She is fallen, she is fallen euen, miserable Babylon that great citye of whoredom, because she made all nacions to drinke of the wrathful wyne of her fornication. So sure is it that the execrable churche of Antichriste shall be ouerthrowen, and vtterly destroyed, as it were now performed in dede. Nothyng shal be vnroted out that the heauenly father hathe not planted. Sooner shall heauen and earth perysh, than this promes be vnfulfilled.

3 For wyth the stinkinge worthynesse of her superstitiouse worshipppynges, hath she poysoned all nacions & peoples, vnder heauen. The great gouernoures, and learned lawers of the world, hath she made in maner of beastly dronkerdes, wytlesse, sapethlesse, and graceles, by their prostitutious

doctrine

doctrine. And thys shal be declared more at large in the .xvii. Chapter folowinge, wher as she is more plenteously described.

The Texte.

1 And the thyrde angel folowed them 2 sayinge with a loude voice. 3 If any worshyp ẏ beast and hys Image 4 & receyue hys marke in hys forehead, or on hys hande 5 the same shall drynke of ẏ wyne of ẏ wrath of God 6 whiche is poured in the cuppe of hys wrath 7 & he shal be punyshed in fyre and brymstone 8 before ẏ holy angels 9 and before the Lambe.

The Paraphrase.

1 The thyrde Angell also (sayeth sayncte John) folowed them in the thyrde kynde of preaching of the same self message, that in the mouth of .ii. or .iii. faithful witnesses all heritie myght stand.

2 And by thys Angell are they signified

that by the word of God stykly impugne
they⁊ wycked lawes and vngodlye ordi-
naunces, whose maner of earneste preа-
chynge is thys.

3 If any man worshyp the beaste, whiche
is the greate Antichriste. And his Image,
whiche are those gouernours that taketh
vpō them hys blasphemouse titles, names
authoritie, or defēce. If any man also recei-
ue hys marke in hys forehead, beleuynge
they⁊ laws to be a christē doctrine, or haue
the printe of his seale vpō hys ryght hand
which is to fashiō hys outwarde worckes
after the same. The same man shal drinke
of the wine of Gods wrath, which are the
the dregs of the pure wyne poured in the
cuppe of his high displeasure. He shal tast
of the euerlastyng dampnation, that is re-
serued in the latter curse or fearfull sētēce
of they⁊ most terrible iudge. To worshyp
the beast and hys Image, is to accept thē
in cōscience, and in the outward obedience
with ful consent of the herte. For that they
blasphemously pretende, with oute Gods
authoritie. As the Pope for Gods vicar or
forgeuer of synne, Mahomete for the great
Prophet of the Lord, the rulers of the ear-
th, for the Popes Elder or ponger sonnes

nes, for moste christen kinges, & defenders of the fayeth of that moste holy church.

4 To receyue the beastes marke in their foreheades and handes, is both to agree to suche decrees, traditions, lawes, constitucions, actes, and proclamations, as they vnder those titles haue made, onely for their owne couetousenes and pompe, and neyther for ỹ glory of God nor yet for the right maintenaunce of the christē cōmune wealth, as I haue declared afore. And also to be sworne to the same, to subscribe to it, to geue counsell or ayde to it, to maintaine it by learninge, to minister in it, to execute vnder it, to accuse, punishe, & put to deathe for it, or to thynke it lawefull and Godlie wyth suche lyke.

5 These marked worshyppers shall taste of the cuppe of Gods indignatiō, of calamitie sorow and wretchednes in the daies of them fal here, & after the last iudgement of vnspeakable paines and most greuous tormentes, in euerlastynge fyre prepared for the deuil and his angels.

6 The dregges that the Lord hathe powred out (sayeth Dauid) shal the wicked of the earthe dryncke. Cleane contrarye are these Aungels to the horned ministers of

Antichrist. For they mayntaine the Popes errours, these the onely verities of Christ. They labour for the glory of their Pope, these seke the onely honour of god. They prate that their holy church shal continue, these say it shal downe with shame. They require worship to the beast & his Image, these wil report it blasphemouse, & the reward thereof damnation. Marke in these ij. sortes the preachers of our time, & iudge which are of god. Against both beastes in Christes quarel shall these Aungels contende. Against the Pope and his bysshoppes, Mahomete and his doctours, wyll these godly ministers replie (whō the lord hath sēt in this later age for that purpose) cōdemning by the scriptures their authoritie, iurisdiction, & power, declaringe also the plages that wyll fall vpon theym for wytholdynge the truth of God in vnrighteousenes.

7 For these Antichristes and their worshyppers wyth so manye as beare their token shall be punished in fyre and brimstone, before the holye Angels, and before the Lambe. Fyre shal be kyndeled (sayeth Moyses) in the anger of the Lorde, & shall burne vnto the bottome of hell. Vpon the

vngodly

vngodly (sayeth Dauid) shall he rayne snares. Fyre, brimstone, stourme, and tempest shall be their portion to drincke. The vehement indignacion and myghtye iudgemēte of God, shal light vpon them, as vpon Sodome and Egipt, and shal both deuour thē and consume them.

8 And this shalbe in the sight of Angels Which are not onely the spirites of heauen but also the churche of the fayethfull. Yea, the ryghtuouse shall reioyce whan he seyth the distruccion, and shall washe hys handes in the bloud of the wicked.

9 In the presence of the lambe shall it be also. For he is euermoze with his flocke, and shalbe vnto the ende of the worlde, wherein he shall sit and condempne them.

The Texte.

1 And the smoke of their tormente ascendeth vp euermoze. 2 And they haue no rest daye nor nyght: whiche worshipp the beaste and hys Image 4 and whosoeuer receyueth the pynt of his name. 5 Here is the pacience

of sayntes. 6 Here are they that kepe the commaundementes 7 and the fayeth of Jesu.

The Paraphrase.

1 And the smoke of their tormente ascendeth vp evermore, as the flame of a fornace wyth most horible stynche, for a perpetuall signe of their punnishmente, lyke as it dyd from Sodome and Gomor, whan the Lord overthrew them.

2 So that they haue no reste neyther day nor nyght, so many as worshipp ꝑ beast and hys image, receyuing ꝑ printe of his name.

3 Both in this lyke are they cruciate with a troblouse and doubtful conscience, & also after thys lyke with vnspeakeable paynes. ffor neyther shal their worme dye, nor yet their fyre be quenched, all fleshe abhorrynge them.

4 Thus shal they be wyth the beast tormented, which haue the spirite of the beaste. ffor lyke as all the fayethfull (whiche hath bene from the beginning) belongeth to one mistical body in Christe, and shalbe preserued by him, so doeth the wicked perteine to one mistical antichriste, hauing al one spirit wyth him, and so shall with hym perishe.

5 Here

5 Here is the pacience of the sayntes. In this life are their troubles. No pleasure is for them in this worlde, but hate, rebukes, slaunders, lies, persecutiõs, and death of theyr bodies. Their life vpon earth is cõtinual affliction, but glorious is the fruite of their labours. Manifold ar the misfortunes of the righteouse, but the Lorde deliuereth them of all.

6 Here are they vexed that kepe the commaundementes & the fayth of Jesus. Here are they had in derision, that behaue thẽ in patience, afflictions, nede, angupsh, labour stryppes, imprisonment, and such like.

7 Here are thei chastened of the Lord with manye sore stormes, that they shoulde not be damned wyth this world. Much haue they here to suffer of enemyes, that onelye cleaueth to the worde of God in lyfe and doctrine.

The Text.

1 And I heard a voice frõ heauẽ saiyng vnto me 2 write. 3 Blessed ar the dead, which hereafter dye in ỹ Lord 4 (euẽ so sayeth the spirite) that they may

reste from theyr labours, but theyr workes shal folow them.

The Paraphrase.

1 And I heard a voyce from heauē (sayth saynt John) sayinge vnto me.

2 Wryte with thy penne, or marke surely thys sentence folowyng for theym that here suffer in the truethes quarel.

3 Blessed are the deade, or they whych are already departed, & that also shall hereafter depart in the Lorde. This voyce from heauē is the infallible scriptures, assertayning the faith of John, of the swete rest of the saintes in the hands of God. And that theyr end is not wythout honoure, as the vaine sort supposeth, but they are counted among the deare chyldren of God. Let thē therfore that suffer in this age be earnestly spirited, and not feare the tormentes of the enemies in Christes cause.

4 For from hence forth (the spirite sayth) that they rest frō their labours. In a wonderfull quietnesse dwel they, by the verye sentence of the holy goost, and shal neuer more feele of anye woo. God hathe cleane wyped awaye all teares from theyr eyes, all sorowes and paynes from theyr bodies

the

the first dauugers beyng past. Happy are they therfore & moſt godly fortunate, that are ſlayne for Chriſte, becauſe they wyl not worſhip the beaſt and his Image, nor corrupt theyr fayth with theyr wicked lawes but in a pure chriſten beleue departe from hence to the Lorde. Their portion is in the land of the liuyng.

§ For certainly theyr workes do folowe thē. The promiſed reward of God for cōſtātly ſtandyng by the veritie, for the fruites of theyr chriſten patience, and for other exerciſe of theyr faith, is euermore to their glory preſent with them. Not as deſerued of them, but of Chriſt, in whoſe faith they wroughte here, & for the promiſe ſake, that they ſhould be gods heyres togither with Chriſt. The ſpirely word alſo, which they earneſtly receiued here & ſo roted in their fayth, wil neuer ſuffer them to periſhe, nor to be hurte of the ſecond death.

The Text.

1 And I loked, and beholde,
2 a whyte cloud 3 and vpō the
cloud one ſyttynge like vnto ỹ
ſon of man, 4 hauynge on hys

head a golden crowne, and in hys hand a sharpe sickle.

The Paraphrase.

1 I loked yet further (saith saint John) and euidētly before me appered a white cloud, whyche betokeneth the true ministers of Gods word. Whom the holy gost calleth cloudes by Esai, Dauid Peter, & Judas. For from theym falleth vpon the people the swete dropes of hys veritie.

2 Whyte, they are as milke for their faith in the word, and for their christen conuersation not blotted with hypocrisie of mens corrupted customes.

3 Vpon this cloud was one sittinge lyke vnto

vnto the sonne of man, whiche is verely Christe, in his glorified manhode. For evermore is he amonge hys true preachers, geuinge them suche vtteraunce and wisdome, as al their enemies are not able to withstād Alwayes walketh he amonge the .vii. candelsticks, which are his congregacions as we had afore.

4 He had vpon his head a golden croune, in token of his eternal and vncorrupte kingdome, and in hys hand a sharpe sickle, which is the sharpe iudgemēt or righteousenesse of his worde, for their with shall he reape hys latter harueste. Accordynge to hys word and promes shall he iudge good and euyl.

5 This sickle receiued he of his euerlasting father, suche time as he gaue ouer vnto him his vniuersal iudgementes. By the order of this vision shoulde the preachers seme in the last age of the church, much to admonish the people of the latter daye, with the comming of christ againe to iudge both the quicke and the deade as is in their crede, or beleue.

The Text.

1 And an other Aungel came out of the temple, crienge with a loude voyce to hym that satte

on the cloude. 3 Thurste in thy sycle, and reape, 4 for the tyme is come to reape. 5 For the corne of the earth is rype. 6 And he that satte on the cloude. 7 thrust in hys sickle on the earth. 8 and the earth was reped.

The Paraphrase.

1 And an other aungel (sayth saincte John) came out of the temple, which is the congregacion of Japeth, consecrated as an holy temple to God in the bloude of the undefiled lambe Jesus. This aungel betokeneth those iust men, that wyth Simeon and Anna the doughter of Phanuell, in this latter age are desierouse of the glorye of God, and of the finall redempcion of man from bodely corrupcion.

2 These shall crie with a loud voyce, with a feruent spirite shall they call vnto Christ, whiche sytteth vpon the cloude.

3 And thys shal be their saying. Thrust in the sickle and reape. Sende forth thy liuing word. And lyke as it hath created all thynges, so let it now trye and iudge al thinges.

4 For the tyme is at hande to reape. For

we

we are thase on whō the endes of the worlde are come.

5 And doubtlesse the corne of the earth is ripe, the worlde is at the beste that it wyll be. As it hath bene euer, so is it styll altogether set on mischiefe. Let thy worde therefore finishe all as it hath begonne all. With the breath of thy mouth, cōsume the great Antichriste, the man of synne, the sonne of perdition, and the aduersarye that hath exalted hym selfe aboue God. Powre out thy indignacion vpon the kyngdomes that wyll neither know the, worshyp the, nor alone cal vpō thy name. Thou hast called thy harueste the ende of the worlde, let it nowe finishe al in dede. Diuide the chaffe from the corne, the wicked sort from the righteouse. Gather the wheate into thy garnar, and burne the chaffe in vnquenchable fyre.

6 And he that satte on the cloude thrust in his sickle on the earth, and anone the earth was reaped.

7 He hath sent his myghty worde, so quicke in operacion as fyre. Whiche shall not onlye consume the wicked generacion of the beast, but also reserue them to eternall damnacion.

8 The earth shal be cleared of them as of

al other fylthy corruptions, and hell repleniſhed with them, to their perpetual care.

The text.

1 And another Aungel came out of the temple, 2 whiche is in heauen, 3 hauinge alſo a ſharpe ſickle.

The Paraphraſe.

1 And an other aungell (ſayeth ſaint John) came out of the temple which is in heauen, or from the greate number of aungeles, hauinge alſo a ſharpe ſickle in his hande.

2 This aungell betokeneth thoſe heauenly ſpirites that the Lorde ſhal ſend forth to gather together his choſen frō the .iiii. windes whan his token ſhal apere in heauen. Theſe are the reapars of the Lords harueſt, Theſe are they that ſhall go forth to gather al nacions, and to ſeperat the gottes from the lāb, the il from the good, and ſhal caſt them into a furnace of fyre, wher as ſhalbe wayllynge and gnaſhinge of teeth.

3 And therefore is their ſickle here named ſharp. None other is their ſickle, but this appoynted office, None other is their harueſt, but this gathering together. But theſe meſſangers ſhal not forth til they haue cōmaū-

dements.

vnder. And therfore. S. John consequently.

The Text.

1 And an other angel came out
frō ỹ aulter, 2 which had pow-
er ouer fyre, 3 & cried wt a lou-
de crye vnto him that had the
sharpe sickle, & sayd. 4 Thrust
in thy sharpe syckle, 5 & gather
the clusters of ỹ earth, 6 for yr
grapes ar ripe. 7 And ỹ angell
thrust in hys sickle on ỹ earth,
8 and cut downe the grapes of
the vyneyarde of ỹ earth, 9 &
cast thē into ỹ greate wynefat
of the wrath of God. 10 And the
wynefat was troden without
the cyty, 11 and bloud came out
of the fatte, 12 euē vnto the hor-
se brydels, 13 by the space of a
thousande and syxe hundred
furlonges.

The paraphrase.

1 And

1 And an other Angel came oute from the
aultare which had power ouer fyre. This
is the lord Jesus Christ, whō Malachias
calleth the angel of the couenaūt that was
longed for. He is the aultare of the righte-
ouse, & by him ar they a swete sacrifice vn-
to god. Els could they be but very abho-
mination. Til the iudgemente day shal he
be an Aultare of meanes makyng to god
the father for vs. But that day once come,
no longer shal he be an aultare or an aduo
cate, but go cleane from it. He shal then be-
come a iudg ouer al the world, rewarding
euery one accordinge to their workes. Hy-
therto hath he mekely sitte vpō the cloud,
and not cut with his sickle. He hath had in
hys hand the iudgement, and not iudged.
2 But nowe hath he power ouer fyre. By
fyre (which is vnder hys obedience, as
are all other creatures els) shall he at that
day e iudge the vniuersal world. And more
sharpe, vehement, quicke, fearce, mighty, &
terrible shal his sentence be to the wicked,
then is any fearful, flamyng, or rōsuming
wylde fyre.
3 For with a loud voice shal he crye vnto
him that hath the sharpe sickle, An earnest
charge and cōmaundemēte shal he geue at

that

that day to ministers of hys ire, for to cast them into exterioure darckenes, after this sort here vttered in misterie.

4 Thruste in thy sharp sicle, and gather the clustet of the earthly vinepard, for the grapes therof are ripe.

5 Execute the vengeaunce cõmitted vnto you, & rote out thys ranke rioteouse generation of the rauenouse Epicures.

6 For now are they? mischieues at the full. Now are thei most curious in their facios & feadinges, most couetouse in their cõpassinges, most vaine in their studies, & most cruel in they? dopnges. For with thẽ shall it be (sayth Christ) as it was in the dayes of Noe and Loth. They shall builde and banket, ruffle and riote, bye and sell, and plant for they? pleasures.

And sodainly as a snare shall that terrible day lyght vpon them vnbewares, as dyd death on the couetouse rourer.

7 And the Angel (saith S. John) thrust in his sickle on the earth, he cutte downe the grapes of the vinepard of the earth, and so dyd cast them into the great wyne fatte of the wrath of God.

8 Accordyng to they? commissiõ they shal plage the earthlye minded, for here is the

1 And an other Angel came oute from the aultare which had power ouer fyre. This is the lord Jesus Christ, whō Malachias calleth the angel of the couenaūt that was longed for. He is the aultare of the righteouse, & by him ar they a swete sacrifice vnto god. Els could they be but very abhomination. Til the iudgemente day shal he be an Aultare of meanes makyng to god the father for vs. But that day ones come, no longer shal he be an aultare or an aduocate, but go cleane from it. He shal then become a iudg ouer al the world, rewarding euerycone accordinge to their workes. Hytherto hath he mekely sitte vpō the cloud, and not cut with his sickle. He hath had in hys hand the iudgement, and not iudged.

2 But nowe hath he power ouer fyre. By fyre (which is vnder hys obedience, as are all other creatures els) shall he at that day e iudge the vniuersal world. And more sharpe, vehement, quicke, fearce, mighty, & terrible shal his sentence be to the wicked, then is any fearful, flamyng, or cōsuming wylde fyre.

3 For with a loud voice shal he crye vnto him that hath the sharpe sickle, An earnest charge and cōmaundemēte shal he geue at that

that day to ministers of hys ire, for to cast them into exterioure darckenes, after this sort here vttered in misterie.

4 Thruste in my sharp sicle, and gather the cluster of the earthly vinepard, for the grapes therof are rype.

5 Execute the vengeaunce cõmitted vnto you, & rote out thys ranke riotevse generation of the rauenovse Epicures.

6 ffor now are theyr mischieues at the ful. Now are they most curious in their faciõs & feadinges, most couetovse in their cõpassinges, most vaine in their studies, & most cruel in theyr dopnges. ffor with thẽ shall it be (sayth Christ) as it was in the dayes of Noe and Loth. They shall builde and banket, ruffle and riote, bye and sell, and plant for theyr pleasures.

And sodainly as a snare shall that terrible day lyght vpon them vnbewares, as dyd death on the couetovse rourer.

7 And the Angel (saith S. John) thrust in his sickle on the earth, he cutte downe the grapes of the vinepardе of the earth, and so dyd cast them into the great wyne fatte of the wrath of God.

8 According to theyr commissiõ they shal plage the earthlye minded, for here is the

tyme past for the tyme commyng vsed, for the certaintie of it. Wyth sodayne deathe shal they pearce them in thys worlde, that cõtemning Christes doctrine haue folowed the course therof in al cõcupiscence.

9 And finallye they shal throwe them in to the lake of miserie, the pit wythout water, into the stinkyng dregges of hel, wher as fyre and brimstone shal be rewarded to drinke. For the vineparde of y earth is the carnal sinagoge of hypocrites, & the grapes therof are the glorioose glottons, and franke fedde porkelynges of that gredye gulfe, euen the enemies of Christes crosse, whose God is their bealy, whose glory is their cõfusion, and whose end is their dãnation, for they are earthly minded. This winefat of the wrath of god is none other then hys gre te vengeaunce, to be poured vpon the vnfaithful. Or els hell prepared for the deuyl and hys angels. Greate, not onely for the innumerable multitude that it hath & shall receyue but also in that it is insaciable.

10 And thys wynefat was troden wythout the cytye. Nothynge pertaynyth it to that citie (of whõ famouse thinges ar spoken) which the congregatiõ of god, nor yet to the

to the good creatures of God. No, not vnto thys world, whiche shal at that day be tried and pourged by fyre. But vnder the earth shal it be, and farre without thys world, secluded from the face of heauen in filthye & vnspeakeable darkenesse.

For bloude wyl come out of thys fat, euen vnto the horse bridles. Wherin is expressed not only the terrour of the place, but also of the paynes therein contained. For bloude sheding and murther are thynges verye horrible and fearfull to beholde, containinge in them depriuacion of lyfe, which is most terrible of all. The habundaunce therof betokeneth the greatnes of the griefe in the sufferaunce of them. The treadinge doune also signifieth, that no raysе towardes anye reliefe is to be loked for them that be there. Vnto them which at that day shall be in the citie, wil he that sytteth in the trone make all thynges newe. All dolours, affliction, sorowe, payne, penury, wrath, condemnacion, and death, shal be past with the. Yn dye shall they be trodden doune in this winfat of Gods wrath, that lyued here like beastes without reason, and that wandred here lyke horses and mules in their owne spilthy lustes.

12 All shall be punished ther, that was here vnbridled, vnordred, and vngouerned after the worde and pleasure of God. And therfore it is here said, vnto the horse bridls. Euery man shall receyue in bodye according to that he hath done, whether it be good or eupl. They that haue wrought ỹ worcke of God in fayth, shall reape according vnto it. The bridles also betokene the measure of Gods iudgemente, not as concernynge the time which is euerlastinge, but concernyng the payne rightlye measured accordyng to the iniquitie. For the Lord hath set his iudgmẽtes ouer the wicked in weight & measure, the stripes agreynge in quantitie to the excesse of synne, so muche tormente to haue, as their reioyce hath ben in wickednesse.

13 The space of these terrible tormentes or punishementes of hel, is a thousand and .bi. hundred furlonges. A furlonge of the Grekes is called the ronne of Hercules, and it is in lengthe an hundred & .xxb. paces or steppes. And commonly they vsed according to that lengthe, to measure their plaienge places. Of whome Paule maketh mencion to the Corinthianes beynge Grekes, by them that ronne in a course, and that proue maistries. In this thousande and .bi. hundred

furlonges

furlonges here, is comprehended the whole and vniuersall course of the wicked for the iiii. quarters of the worlde. The numbre of an hundred is euermore an whole complete and perfight numbre. And .iiii. hundred .iiii. tymes numbred is .xvi. hondred which maketh this numbre of a thoufand and .vi. hondred, the numbre of .iiii. respectinge alwaies the .iiii. climates of the worlde, whiche are the common habitacions of synners. In thē course they, in all wanton kindes of liuing. In them worke thei their maistries of al vngodlye obseruacions and false worshippinges, walkynge in the large or open waye which leadeth vnto death. Accordyng to the numbre and measure of thys course, hath God here measured the place and punishemente. Not wythstandyng neuer is he without mercie. Marueloufe he is in his workes and indgementes, whiche are vnsercheable. Blessed is he that shall haue his parte in the citie or congregacion of the righteouse, and that shal se the peace vpon Israel, whan the Lorde shal leade forth them wyth the euyll doers, that haue poked thē selues with their lawes. The Lord graunte vs once to taste the prosperitie of Hierusalem. Amen.

The.xv.Chapter.

NOt onelye for the common sinnes of the worlde doth the Lorde plage, but most of all for vnthankfulnesse of all blasphemies the greatest. For that spurneth against knowledge and directly worketh against the holye goste. A double destruction or decaye both of soule and bodye by the righteousnesse of God must nedes folowe the wylfull contempt of his veritie manifestelye shewed and openlye taughte. Yet is the Lorde so mercifull, that he wylleth not the damnacion of a synner.

Suche compassion hath he ouer oure manifolde weakenesse, that he premonisheth vs

of

of his most terrible plages, to cal vs back by feare, if you wyl not do it. As here cõsequently in the fyrst vision of thys present reuelation to Iohn, whiche foloweth after this sorte in thys. xv. and. xvi. Chapters.

The Text.

1 And I sawe an other sygne in heauen, greate and merueloufe, 2 seuen Angels hauyng the seuen laste plages, 3 for in thẽ is fulfilled the wrathe of God. 4 And I saw as it were a glassye sea, 5 myngled wyth fyre, 6 and them that had gotten the victorye of the beaste, and of hys Image, 7 & of hys marke, & of the numbre of hys name, 8 stande on the glassye sea, 9 hauynge the harpes of God. 10 And they Songe the song of Moyses the seruaunte

of God, 11 and the songe of the Lambe, saying. 12 Greate and marueilous are thi woꝛkꝭ, loꝛd God almighty, 13 iuſt and true are thy wayes, thou kinge of ſaynteꝭ. 14 Who ſhal not feare (o Loꝛd) and gloꝛify thy name? 15 ffoꝛ thou onely art holy, 16 & all gentyls ſhall come and woꝛſhyp beſoꝛe the, 17 foꝛ thy iudgmentes are made manifeſt.

The Paraphraſe.

1 And I ſawe (ſaith ſaynt John) by the ſecrete goodnes of my Loꝛd God, yet an other tokē in heauen, great and merueilous, ſtraunge and wonderful. ffoꝛ in the churche oꝛ congregation of God are euermoꝛe vttered his wonderfull and deepe iudgementes, vnto them onely whom his grace appointeth, as vnto John. And this is the token in miſterie.

2 Seuen Angels had in their hādes the ſeuē laſt plages. Some expoſitours haue takē theſe, angels foꝛ the right miniſters in the viij. ages of ꝓ chriſtē church. Some haue thought thē to be the peruerſe pꝛechers

and

and vngodly ministers of all the sayd ages suffered of God strongely to delude the vnbeleuers, that he whiche hurteth shoulde hurte styll, & that he whiche is in filthinesse shoulde styll be filthy. Vnto euery age correspondinge an Aūgel, to declare the nature of those deceptefull hypocrytes and lyenge maysters. And thys maketh them so to vnderstande the text. They are here expressyly noted to be in heauen. Amonge the congregacions of God are the false prophetes & dissemblinge hypocrites euermore, as the chaffe amonge the corne, the teares amonge the wheate, and the filthy dregges amonge the pure wyne. For that kyngedom is as a nette throwen in to the sea and gatherynge all maner of fyshes boeth good and badde. In all ages hath the wycked generacion increased, to impugne the truth, and stirre vp to stande vp agaynste God and hys Christ whiche is none other after their myndes, than to minister the .vii. laste plagues here. For an poyson is to the soule so pestilente, nor yet venime so noysfull, as is false doctrine. No plage cā be thought more deadlie nor violent, than to depriue vs of that fayth of that veritie, and of that lyfe whiche is in Christ Jesu or to bryng vs out of that way

whych he hath appointed. And al thys semeth no smal lykelihode of the iust vnderstādyng of the text here. Yet geueth Frances Lambert a farre better iudgmente callinge them the set sentences or vnuariable decrees of God, differyng his iudgementes against the wicked in this later age of the worlde, at theyr appoynted tymes to be vttered. For al these thinges are iointly to be cōsidered. These angels came not onely from heauē, which is the cōgregation (as they haue mētioned) but also out of the celestial temple of the tabernacle of testimonie, which is the omnipotent God and his Christ, as the .xxi. chapt. hereof declareth. They are also clothed with pure white linen, gyrded with goldē girdels, they haue goldē vials deliuered vnto them bi one of the .iiii. beastes, and one of them cōmuned wyth John, declaring vnto him the iudgement & fal of the great whore. Which are no argumētes that thei are here to be takē for pl preachers, though thei here minister the last .vii. plagues. Therfore shal we iudg thē here to be Gods appointed purposes or eternally decreed pleasures, against the wilful obstinates & indurate rebellions ta the end of the worlde. These are called the

last

last plages, because they fall in the laste age of the world, whom Esay, Hieremy, Oseas and Micheas calleth the laste dayes, John the last houre, & Paule ỹ endes of the world. Seuen are they named here in a vniuersall respecte both of the times, parsones, places and peruerse doctrines of the whole world And also because of the .vii. seales and ỹ .vii. trōpettes, to whose iudgementes their iointly agree, as in the next chapter folowing will apeare more largely.

3 For in them (saieth the texte) is fulfilled the wrath of God. The indignacion of the Lord is in them wholy declared. For what hate can he shewe more vnto man, than to withdraw from hym his grace, to leaue him to him selfe, to suffer him in hys owne blinde iudgementes, to geue him ouer to his owne filthye lustes, and to sende hym the operacion of errour to hys double dampnacion? A very fulfillinge of Gods anger is it also to appointe vs a false Prophete or decepuable curate, a wanton Prynce or vngodlye gouernoure. These therfore with such like are those plages, in whome is depely accomplyshed the displeasure of God. And they are here named the laste plages, for after them shall none other be seane, the

latter

latter daye finishing and clearynge al.

4 And I behelde (sayeth saynete John) in the same sayd vision, as it were a glassy sea or a greate flowynge water in similitude of glasse, all myngled wyth fyre. None other is thys sea, but the precious veritie of the Lord, so clere as glasse & so pure as christal. Thys sea gushed oute of the harde rocke stone, that was cloue̅ a sonder in the desart. Whan he sente forth his spirit, these waters flowed forth in abundance.

5 Moste effectual and quicke is thys sea. And therefore it is here noted and myngled wyth fyre, whiche signifieth the holy goste. For neuer is the veritye wythout Godes spirite. A fierce fiery streme calleth Daniell thys sea Al fiery is the worde Lord (sayeth Dauid also) and therefore thy seruaunte loueth it. Thys is the fountayne of liuynge water springynge vp into the lyfe euerlastynge. Vnto thys water shoulde all they resorte that are thursty, therof to take refreshynge.

6 Vpon thys glassye sea were they sene of saynete John, that had obtayned victory of the beaste, of hys Image, of hys marke, and of the numbre of hys name. By whom are mente those constaunt christianes, which

haue

haue for al ages firmely affirmed the truth. for none aduersitie declining frō it. Strōgly haue these sence the Apostles tyme resisted the aduersaries of God by hys onelye worde, persistynge therin vnto the death as dyd Steuen, James, & Antipas wyth suche other his faythfull witnesses. Victory haue they gotten by fayth both of the beaste and hys Image, both of the greate Antichrist & hys supporters, of the Pope and of Mahomete, wyth theyr mainteners Emperours kynges, and magistrates, and of all them that vsurpe theyr title, name, seate, authoritie, pompe or power.

7 They haue blemished lykewyse by the sayd worde not onlye the marke of the beast, whiche is a corrupted faith, but also the nūbre of hys name, whiche is the deniall of God. Then haue thei to theyr rebuke vttered, and to their confusion declared. They haue proued their orders dampnable, their doctrine deuelishe, their religion hypocrisie, and their spiritualtie plaine wickednesse condemnynge them by the scriptures, as vngodlye, dissemblers denyenge the Lorde which bought them. These are they whom the Lorde tenderly norished, and graciously brought forth vpon the refreshynge waters con-

conuertyng their soules to hys godly feare and loue.

8 These stand euermore on the glassy sea, they set sure sotynge vpon the rocke stone. Vnmoueably they perseuer in the truth, neuer demyng it a foxe men.

9 And they haue in their handes the harpes of God, which are deuoute myndes geuen al vnto godlinesse, and reioysing in spirituall thinges.

10 Harmonyously they singe the tuneable songe of Moyses the faythfull seruaunt of God, and the melodiouse swete song of the lambe Jesus Christ.

11 Of both testamentes they make vtterance, declaring the wōderful workes and terrible iudgementes out of the olde lawe, and out of the Gospell of gladnesse the most swet mercy of the Lord. Without ceasing open they the scriptures vnto other inwardly reioysing in spirituall hymnes and Psalmes, hauing hys euermore for the stādyng tenour of the song.

12 Inestimably greate is thy goodnesse, and wonderfully maruelouse are thy workes Lord God almighty.

13 Juste are thy promptes, and moste perfightly sure thy waies, thou glorious kinge

of

of saintes, and gracious gyde of the godly beleuers.

14. Who shall not euermore feare the, o mighty lorde? who shall not alwaps in hert glorifie thy blessed name.

15. Thou a lone arte holy, iust, & perfighte for none is there good but thy selfe onelye. Thou arte our onely maker, redeemer, & comforter. None other haue we for oure God but the.

16 No doubte of it but the tyme wyll be that all kyndes of people, both Jewes and gentiles, faythful and Heithē shal seke vnto the, and shall faythfullp in veritie & spirite worshyp before the, acknowlegynge the for theyr onelp Lord God.

17 Because thy wonderful iudgementes ẏ somtyme were secret, are now to the worlde made opēlp knowen & manifest, Though thys song be litle & smal, yet is ther in cōtained al veritie, ẏ both Moyses & Christ confesseth at large. Moreouer whatsoeuer the scriptures cōprehend, eyther of the great omnipotēcy of God or of hys most wōderful workes, either of his louing mercy or of his benigne pitie towardes man of his glorious name or mighty power, or ẏ he is to be magnified and feared, or howe that the faythful

pere

pertayneth onely to his kingdome, or how that al people shal finally be conuerted vn to hym. Al is compendiously in this briefe song here cõtayned, what though it be not so word by word expressed. And as cõcerning that is here last spoken, that his iudgementes are made manifeste, it is vnderstanded of those faithful creatures whom he calleth, cleareth and iustifieth, & of none other. For vnto thẽ onely are his heauenly verities knowne, to whome he wyll saueth to open them. Though the other outwardly se the iudgmentes of God, yet do they not inwardly percepue them, though they boast it neuer so much. For it is not geuẽ them so to do. They must haue eyes and not se, eares and not vnderstande.

The Text.

1 And after that I loked 2 and behold the temple of the tabernacle of testimonye 3 was open in heauen. 4 And the .vii. Angels 5 came out of the tẽple 6 whiche had the seuen plages 7 clothed in pure & bryghte linnen

nen 8 and hauyng theyr brestes gyrded wyth golden gyrdels 9 And one of the foure Beastes gaue vnto ỹ seuen Aungels 10 vij. golden vialles 11 full of the wrath of God, whiche liueth for euermore. 12 And the tẽple was full of smoke 13 for the glorye of God, and for his power. 14 And no man was able to enter into the temple 15 tyll the seuen plages of the seuen Aungels were fulfylled.

The Paraphrase.

1 And anone efter that (sayth saynt John) I loked yet more aduisedlye. And sodaynly as it were, the euerlastyng temple of the tabernacle of wytnesse was open in heauen.
2 A misterye thys is verye earnestlye to be marked, as a thynge of greate wayght.
The Lord almyghty is thys eternal tẽple. He is the tẽple not made with handes, vncreated, glorioule and ful of maiestie, com-

prehendynge in him al thinges, & he within none agayne compzehended. He ist he Lord of all. He measureth heauen wyth his span, he ouer reacheth all the worlde wyth hys iii. fyngers. In him we lyue, we moue, and haue oure beynge. The tabernacle of wytnesse is the lambe Jesus Christe. He is that verye tabernacle of God that was here among men, bearing that faithfull wytnesse which geueth wisedome to babes. He is the propiciatorye or mercye seate, wherein we are heardе and forgeuen. Neither was this tabernacle of thys maner buyldynge, but muche more perfecte and greater. Thys holye is wythin the afore saped temple, for Christe dwelleth in the father, and the father in hym.

3 Open is thys temple in heauen, and the Tabernacle seene, when God is knowen by true preachynge and Christes doctrine beleued. For he came into thys worlde, and for that purpose was borne, to beare wytnesse vnto the trueth, whome the father wylled onelye to be heardе, concernynge sapeth.

4 Thys temple and tabernacle open, or God and hys worde once knowen in thys latter age, the seuen Aungels cõmeth forth.

The

The eternal decres of Gods secrete iudgemẽtes apereth, & are fulfilled in their times. As Aungels or messegers of God they haue in his eternitie their iust plages in their season appointed to be exhibited.

¶ And therfore are they send to come out from the temple which is God. Nothynge hath he purposed to the worlde, but he hath decreed it afore the worldes constitution. For hys purposed, mynde, and pleasure, is as he is, euerlastynge. And as it talleth too the world by his assignemẽt, it becommeth a messenger, goynge out of the temple. So many hath he sent of suche messengers, as he hath fulfilled decreed purposes. And maruayl not though they be here called angels, considerynge that it is the commou maner of the holy scriptures euermore too cal them Aungels which vttereth the wyl & pleasure, and commaundement of God, as they do here. After this sort are the prestes called Aungels, so is Aggeus the holy Prophet, so is sainct John Baptist, so are Christes disciples, and also the publyque preachers.

¶ What the plages are that they shall shed oute of their vials, wyl be shewed clerely in the next chapter folowing one after

an other.

7 These angels are apparayled in pure whyte lynnen, bryght shininge as christall and gyrded aboute theyr brestes wyth girdels of fyne golde, whiche betokeneth theyr syncere clennesse, and theyr glorioυse perfightnesse. For what can be more pure & precioυse, than the eternal degrees of the lorde What can be more perfighte and glorioυse than his predestined purposes? The lawes of God are vndefiled, the testimonyes are true, the statutes are ryghte, the wayes are sure, the commaundementes are cleare, the iudgemētes are godly, the wordes are pure and precioυse. Yea, the giftes that come frō the father of lyght are euer more perfyghte and good.

8 The gyrdynge of theyr brestes, is the strengthe spearynge vp of the secrete meanynge of Gods iudgementes from our carnall vnderstandynge, tyll suche tyme as he openeth them vnto vs by hys spirite. For it belongeth not vnto vs to deserne such secretes as the father reserueth to hys owne power.

9 And one of the foure beastes or congregacions (sayth sayncte John) deliuered vnto the afore sayed .vii. Aungels .vii. golden vi-

als

als replenyshed wyth the wrathfull displeasure of God whiche lyueth for euermore.
Though the congregacions be in the first chapter. vii. and in the fourth .iiii. vnderstanded by the .iiii. beastes, yet are they here in this place brought all vnto one, and called one of the .iiii. or els of the foure made one, for so much as the vniuersal christen church is of one consente, one fayeth, one baptyme one God, and pertayneth to one Christe. For so muche also as it confesseth, beleueth and teacheth one doctryne of health. One is my doue (sayeth the holy Goste) one is my derely beloued darelynge. A beaste is it here noted, as liuynge in the flesshe, and not yet mortified by death.

10 The vyals of Goddes wrathe are the vngodly reprobates, fitte onely for destruccion. Golden are they here named, because they apere glorioulse in the worldly iudgementes of men. Derye payned tombes are the dissemblynge hypocrites, wythin ful of stinkynge bones. A shynynge name of lyfe haue they and yet are they inwardly dead. For al that they do is to be seane of men.

11 Full of wrathe are they, wherby is ment a sinful vnderstandyng, wyth damp-

nable doctrines. For very swyfte are they to al vngodlinesse. The. vi. properties haue they which the Lord hateth, and the seuenth whiche he vtterly abhoreth. A proude loke, a dissemblynge tounge, bloudy handes, a wicked hert. fete redy vnto mischefe, wayes to practise lyes, and sowynges of dissencion amonge bretherne. These are geuen of the true Christen congregacion to the. vii. Aungels, or decreed purposes of God to be iudged as they haue eternally dissined. For none other is their continuall prayer, but that hys wyll be fulfilled, and that his predifined intentes agaynste the peruerse multitude be finished at theyr conueniēt tymēs. None other is it too put into the Aungels handes the vyalls of gods displeasure, than thus to committe theym by fayethful prayer to his purposed decrees or fore let ordinaunces.

12 But because that commonlye whan Gods iugementes begynne to waxe knowen all thynges are commoued & troubled, therfore is it sayd here consequētly that the temple was full of smoke, by reason of the magestie of God and of hys glorioufe power. This smoke are certayn ministeries, representyng vnto vs the hydden magestie of

Gods

Goddes eternal presence. Whose brygh-
nesse can no fraple vnderstandynge abyde.
Nor, all the worlde coulde not sustayne it
if all thynges were open and playne con-
cerupnge it. In no wyse coulde Moyses
presently se the face of God, only might he
be suffered to se hys backe partes. For no
manne can se God & lyue. Onely is he sene
here in thys lyfe as in a glasse, or vnder a
darke speakyng. He appeareth vnto vs here
in a mistical smoke, lyke as he dyd to the
patriarhe Jacob in slepe, to Moyses in the
flampnge bushe, to Helias in horle wynde
to the Apostles in fyery tongues, and vnto
Ananias in a secrete vision.

12 Vnder the shadowe of figurate locution
is hys glorye of the electe persons & fayeth-
full beleuers knowen. The vnfayethfull re-
probates beholdeth the smoke, but neyther
percepue they in it the glorye of God, nor
the maiestie of hys presence. They neyther
conceyue hys wonderfull workes, nor yet
hys Godly iudgementes. Theyr foolyshe
hertes are so darckened, that thoughe they
know God, yet glorifie they hym not.
They se the smoke and perceiue the world
troubled (as it is alwaies when the veritie
appereth) but neuer the more faithfull or godly

knowlege haue they. But that which is vn-
to the faythfut a prayse, is vnto thē a ruine.
That is vnto the other the power of God
vnto the health, is vnto them slaunder & fo-
lyshenesse. And that is vnto the other a sa-
uoure of lyfe vnto lyfe, is vnto theim a sa-
uour of death vnto death. They remēbre
not that the Lorde came downe in fyre vnto
Moyses vpon mounte Sinai when it smo-
ked altogyther lyke a burnynge furnace, &
therefore bare they awaye no glorified fa-
res, or consciences deputed by a true per-
fitte fayeth.

14 And no man was able (sayeth the text)
to enter into the temple, tyll the seuen dead-
ly plages of the. vii. Angels were wholly
fulfilled. ffor though the true beleuers per-
cepue in the misteries of the scriptures, the
present maiestie & myghty power of God
yet enter they not into full knoweledge of
him, being as yet subiecte vnto vanitie. ffor
here is theyr knowledge vnperfitte, & their
prophecyng also. And therfore acckowe-
legyng theyr imbecilitie, and also waytyng
for the reuelation of the chyldren of God,
they saye with sainte Paule. O the wōder-
ful depenes of the wisdome and knowledge
of God, Howe incomprehensible ars hys

iudge-

iudgementes, and howe vnsearcheable hys wayes.

15 And at thys poynt shal they styl be tyll the last iudgement daye finishe all. For the full enterynge into the temple is none other then a whole perfyt or consummate knowledge of god and his misteries. Whih can not fully be had, tyl that whyche is vnperfytte be done awaye, the creature deliuered frome bondage of corruption. And tyll

death be swalowed vp, the vessel of corruption becomynge incorruptible, and the mortal body becomynge spiritual.

The ryghtuouse shall then shyne as doeth

the sunne in thr kyngdome of theyr father, and glister as doth the bryght starrs world wythoute ende. What the .vii. plages are, & what is theyr fulfyllynge, wil in thys chapter folowynge appeare.

The .xvi. Chapter.

The Text.

1 And I hearde a greate voyce out of the temple, 2 saiynge to the euen aungels. 3 Go youre wayes, poure out youre vialles of wrath vpon the earth. 4 And the fyrste wente, and poured out his vial vpon the earth 5 and there fell a noysome and a sore botche vpon the menne whiche hadde the marke of the beast, and vpon them that worshypped hys Image.

The Paraphrase.

Another great voyce heard John out of the temple. A perfyght, strange, and earnest assuraunce had he of the Lorde by a spirituall premonishmente, that the

the vnuariable decrees of hys set iudgmentes should be fulfilled at their tymes of him appoynted. Yea, assertained he was infallyble that they should in their dewe seasons come to passe. For vnto his frindes openeth he his secrete counsels alwayes, as he did in olde tyme vnto his well beloued Israel, vnto Moyses, Zacharye, Ezechyell, and Daniel, with such other.

2 And the voice was vnto the .vii. aungels vnder the .vii. seales openynge and the .vii. trompettes blowynge after thys sorte. Go poure wayes forth fulfyllynge the purpose ye be ordeyned vnto, Pouer out your vyales of wrath vpon the earth.

3 Declare them firste of al to the worlde, to be the reprobate vesselles of dyshonoure, which of wylfulnesse contemneth my eternall verytie. Consequentlye send them into most depe errour, that they may waxe worse and worse, and not onelye to erre in them selues, but also to bringe other into errour, that they maye receyue the double rewarde therof, abidyng my most fearful iudgemēt

4 And in such time as the Lord appointed, the fyrste aungel wente forth vnder the firste seale openyng, and poured out his vial vpon the earth. For in the first age of the chur-

rhe, to trye her as golde in the fornace, permytted the Lorde by his eternall degree, the maliciouse Synagoge of the Jewes to rage, & to do their vngodly feates. In the whiche their furiouse madnesse, not onlye dyd they persecute the Apostles and fyrste preachers of Christ from citie to citie, but also perverted the earthlye minded multitude by mayne and diverse vngodlye kyndes of false doctrine in hipocrisye. Of thys sorte was Himineus and Philetus, becommynge of Sadducees false Christianes, and denieng the latter resurrection, whom Paule did excommunicate. So were also Phigellus and Hermogenes, bryngynge in agayne circumcision wyth certayne ceremoniall observacions to blemyshe the gospel of christ. These wyth suche lyke subuerted whole houses (sayeth Paule) teachynge thynges that they ought not to haue taught for fylthy lucres sake.

6 And whan they were thus by the decreed purpose of God shed vpon the earth, or left vnto their owne earthely beastlinesse, al destitute of his grace for contẽpning his word so graciouslye offered, there lyghted a noysome and rediouse botche vpon those men which had the marke of the beaste, or an vn-

christen belene through theyr perswasions.
7 And vpō thē also that worshipped his Image, or accepted them for godly that made lawes repugnaūt to his lawes. For ye great headed Rabines of the Jewes dyd not only spot consciēles of the Israelits their owne native contrie men, but also of the Grekes and Latines, the Asianes and Romaynes, compellyng them for theyr owne tradicions to make Gods commaundementes of none effecte. These hauynge a pretence of godly lyuynge, denied the power therof. Of thys sort were they which entered into houses & brought into bondage superstitioūse womē loden wyth synne. For a more depe vnderstanding hereof, conferre thys with the first seale openynge and the fyrste trompet blowynge, and lykewyse the other. vii. folowynge.

The Text.

1 And the seconde aungell shed out hys vyall, 2 vpon the sea, 3 and it turned as yt were into the bloude, 4 of a deade man. 5 And eurye lyuynge thynge died in the sea.

The

The Paraphrase.

1 After thys went forth the seconde angel of the seconde Seale openynge, ensuynge his vyall vpon the sea. Accordyng to the decree of God almyghtye for the seconde age of the Christen churche, regned amoge the Christianes deceitfull brethren and peruerse teachers, betrayng the true ministers and deliuering thē vnto death for Jesus Christs sake, that hys lyfe myght be seane in their mortal flesh. For in thys lyfe he proueth his electes wyth Abraham and Job to saue thē, and to make them iust folowers of Christ, whō it behoued to suffer afore he entred into hys glorye.

2 Vpon the sea or wauerynge multitude was thys vyall shedde. Onely are the false prophetes receyued and taken of the folishe fantastical, and slypper wytted sorte, as a reed shaken of euery wynde. None regardeth them which hath set suer fotyng vpon the harde rocke Christ. Such a vyal or vessel of Gods yre was Mair the Idoemytie whiche made the Talmud of the Jewes, a boke more than. x. Bybles after Nauclerus and other Historians, full of blasphemies and lyes cōdemnyng the doctrine of Christ. So was Rabby Moyses the Egyptiane, Rabyna,

Rabyna, and Rabasses wyth such other cõ-
fyrmynge the same.

3 All bloudye was this sea, ỹ vial once shed thereupon. All fleshelye were the people in theyr Judgementes, theyr hertes fulfylled with crueltie & murther againste Christes true witnesses, thorow theyr perverse preachynges. Yea, in that furiouse rage they thought they dyd God great good service when they put hys servauntes vnto death.

4 Thys bloud was also in a maner as the bloud of a dead man. For dead was the doctrine that they taught, euen the sleyng letter it self. Dead were also their ceremonies, theyr rites, and theyr idle obseruations. So that euery lyuinge thynge died in that bloudy sea. All they whych semed thorow glitterynge hypocrisie to lyue, wanted the verye lyfe whiche is hydde in Christe, and that riseth of fayth in hys liuing word. So dyd they also whiche depended al vpon the vaine pleasures of this lyfe, exercising here tyrannye both in wordes & doinges. Neyther were they out of the same daūger, that fell frome the veritie once knowen, nor yet they which durst not receyue it for feare of persecution, but both perished in thys sea.

The

The text.

1 And the thyrde angell shedde out his vyal, 2 vpon the ryuers and fountaynes of waters, 3 & they turned to blonde.

4 And I heard an angel saye, 5 Lorde whiche art and wast, 6 thou art ryghtuouse and holye, 7 bicause thou hast geuen such iudgementes. 8 For they shed the blonde of sayntes and Prophetes, 9 & therefore hast thou geuē them blonde to drinke, for they are worthy. 10 And I heard an other angell out of the aultare 11 saye. 12 Euen so, Lorde God almyghtye, 13 true and ryghtuouse are thy iudgementes.

The Paraphrase.

1 Next in his course went out the third angel, vnder the thyrd seale openynge, and he

poured

powred out his vial vpon the watterye floud des and fountaines, and all they became de- pe bloude. By hys set decree for the thirde age of the churche, suffred the Lorde false he retiques to rage in all kyndes of errours, strongelye to delude the vnbeleuers.

2 These lighted vpon the swete waters, by whom are ment the sacred scriptures re- freshinge the drie soules. Who so euer drin- keth (saith Christ) of the waters that I geue he shall neuer be more a thirst.

3 Of these waters haue they defiled both the riuers and welspringes wyth bloude. Both the lawe and gospell, the figure and veritie, the cõmaundemẽt and promes, the doctrine of prophets & Apostles haue they cor- rupted with them false interpretacions & gloses, with frowarde diffes and opinions, with vayne tradicious and worshippinges, and with carnall wisdome and murtherings. Of this sort were Eutices and Arrius with such other lyke, as in the .viij. chapter afore.

4 And I harde (saieth saynte Johan) an aungell, betokeninge those syncere witnes- ses, to whom God hath opened for that age his secrete iudgemẽtes. And this aũgel said.

5 Omnipotent creator and Lord which art

not only of thy selfe at this present instaunt, but wast also ascencially in thy self without begynnynge.

6 Thou heauenlye Lorde art faythfull in thy wordes and holye in thy workes.

7 For as it apereth before our eyes, the decrees and foreiudgmentes that thou madest afore, are now fullfylled in effecte.

8 For the religyouse murtherers' that of cruelnesse caused the bloud of thy holy saintes and Prophetes, Apostles and preachers to shedde, haue now by thy iust appointmēt derye bloud to drinke as they are most worthie.

9 For slayinge of them whose message they contemned, they had their iuste plage. Not onlye became they vayne in their thoughtes, their folyshe hartes darkened (not vnlyke to them that haue eares and heare not, eyes and see not) but also there remained vnto them after this life a perpetual vengeaūce without mercy for their cruel oppressiōs, as a due rewarde of their errour.

10 Yea an other aungel harde I) saith saint John (euē out of the aulter which is Christ, Thys aungell signyfyeth those wytnesses that somtime confessed the true the here, and now reste from their labours in the Lorde.

These

These though thei be departed, affirme that the other haue said afore. In token that now beinge departed they forget not that trueth which they afore confessed, kepinge stylle pet in the same, He that holdeth my word (saith Christ) shall neuer taste of death.

11 And this is their sayinge in mysterye, or wordes comprehendynge their secrete confession.

12 Euen so Lorde God almyghtye. As the lyuynge beleuers saith of the by mouthe, so say we nowe in the spirite.

13 That thy decreed iudgementes are euermore trewe, and thy maruelouse workings ryghtuouse. The fyrst is called in some trāslacions the angell of waters, the other here reported to come from the aulter, to synyfye both sortes.

The Texte.

1 And the fourth aungel poured oute hys vyall, 2 on the sunne. 3 And power was geuen vnto hym to vexe men wyth heate of fyre. 4 And the men raged in greate heate, and spake euyll of the name of God. 5.

which had power ouer thole pla
ges, & and they repented not
to geue hym glorye.

The Paraphrase.

1 Consequently by the apointment of God, the fourth aũgell in the fourth seale opening poured out his vial of Gods wrathe on the sunne. As the Lorde had eternally prefyxed in the fourth age of the Christen church. ffor the whole worldes punishment, was Christ sore blemished whiche is the cleare sunne of righteousnesse. Sore dyd the dissemblynge Antichristes in those dayes darken the trew glorye of God wyth their manyfolde sectes of hypocrisye. The pope had for his part an innumerable swarme of shorne smered Sodomites, and Mahomete a foule flocke of frantike fabillers, which with their newlye poynted religiouse and prodigiouse observations, made foolishe all the worlde to wonder and than to worship Beliall for Christe, takynge darkenesse for lyght, and synne for ryghteousnesse.

2 These beynge verye adversaryes vnto Christe, toke vpon them his authoritie and seate, the one boastinge him selfe for his generall vicar in earth, the other for the greate prophet of the Lord, and so were receiued of

the

the execrate worlde. Nedes wold they seme to be the sunne, beynge the verye shadowes of death.

3 Permitted was this hearsackye sunne to vexe men with heate of ire. Sittinge in the temple of God which is within man, wyth suche wicked lawes as they made vnder the name of God and of Christe, they terrible vexed, tormented, and cruciated the weake consciences of men, leauinge them commonlye in most peinefull desperation.

4 So that the men raged in greate heate, speakynge euyl of the name of God, which had power ouer those plages. At their abhominable perswasyons was Christe of them not taken for a mercyfull sauer and gentyll redemer, but for a froward churle and vntractable tyraunt, vnlesse he were mollified by the merites and callinges vpon of other, and that coulde not be had without monye.

5 Power hath the Lord ouer plages, to holde them or remoue them. By hys rightfull iudgemente, at his onlye pleasure he hardeneth. As the potter may he breake them, or make them vessels of dishonour.

6 In nowyse dyd this peruerted multitude repēt their wicked blasphemies to geue hym glorye, for all their confessions, masse yea-

ryngs, pylgrymages and satisfactyons wythout numbre. For they were not accordyng to his prescription.

7 After none other sorte he be pleased and glorifyed, than he hath by his scriptures appointed. Nothinge lesse are their fantasyes than trewe repentaunce.

The Text.

1 And the fyfte aungell poured out hys vyall, 2 vpon the seate of the Beaste, 3 and hys kyngedome wared darke. 4 And they gnewe theyr tonges for sorowe, 5 and blasphemed the God of heauen for sorowe, and payne of theyr sores, and repented not of theyr dedes.

The Paraphrase.

1 In order succedeth by the divine ordinaunce the first aungell vnder the fifte seale opening, poured oute his viall of Gods indignacion vpon the seate of the beaste. After none other sort than the Lord had afore predistyned for mans vnfaithfulnesse sake, was the proude beastlye kyngdome of the papa-

ste

le, & the execrable reigne of Mahomet re plenyshed wyth all kynde abhominations vnder the sunne. For in the other age afore they dyd but crepe into the hartes of men through the glytterynges of hypocrisye and dissymulate sanctytie.

2 But here haue they obtayned the power seate, and authoryte of the beast, and so gotten vnto them the myghtie Monarchies of the vniuersall worlde. Here reygned they wythoute checke in all vayneglorye, hautynesse, malyce, pryde, murther hypocrisye, superstition, Idolatrye: and blasphemye of Gods name.

3 And therfore their kingedomes as all one in dymlyshnesse, became all darke, withoute the light of Goddes veritie, full of the stynkynge smoke of the bottomlesse pitte. Than went the locustes abrode, & kylled the world with ignorauncе and blyndnesse.

4 Euerye where gnewe they their tonges for verye sorowe In detractinge the veryte, muche grieke they suffered in their desperate hartes, their wormes nat dienge, nor theyr fyre quenched, the scorpiõs of the earth stynge them also.

§ Spightfullye their balphemed the omny-

potent Lorde of heauen for verye anguyshe and dolour of their sores and woũdes. For none other are the frutes of a desperate conscience thã blasphemies of God, as in Cain Judas, and such other lyke. None other are the vtteraunces of an vnpenitent harte, but heaupe hatefull murmuringes.

And therfore it folowethe that they repented them not of their dedes. For in a cruciate or fearefull vexed conscyence can neuer dwell trewe repentaunce. So vnquietouse alwayes is the folysshe desperate mynde, as is the trobled raging sea. A wicked hart is laden wyth sorowes heapynge synne vpon synne, the Synnagog of proud hypocrits hauinge no helth. In the fift seale opening and trompet blowinge, is more of this mistere declared, which agreth much with this dial of God, lyke as doth the other with the other in their numbres, thoughe not in theyr fygures.

The Text

1 And the fyrst aungel poured out hys vyall, 2 vpon the greate ryuer of Euphrates, 3 and the water dryed vp, 4 that the waie

of

of the kinges of the East should
be prepared. 6 And I sawe thre
vncleane spirites lyke frogges
7 come out of the mouthe of the
dragon 8 and out of the mouthe
of the beast 9 & out of the mouth
of the false Prophete 10 for they
are the spirites of the deuylish
worckyng myracles to go out
12 vnto the kings of the earth, and
of the whole worlde 13 to gather
thē to the battayle 14 of the great
day of God almyghty. 15 Behol-
de I come as a thiefe 16 happy is
he ỹ watcheth 17 and kepeth his
garmētes 18 leste he be found na
ked 19 & men se his fylthynes. 20
And he gathered thē together
into a place 21 called in ỹ Hebrue
tonge, Armagedon.

The Paraphrase.

1 In course now foloweth the sixte aſſeth of Gods appoyntmente, vnder the sixt seale openinge, shedynge oute hys Irefull vyall vpon the great riuer Euphrates, a flood of the Assyrians or of Babylon, betokenynge in mistery the pleasaunt possessions & wauerynge delyghtes of the Papysticall clergye with suche lyke.

2 Into all fylthye delires of carnall and worldlye lustes gaue the Lorde their hartes ouer in the sixte age of the Christen churche for theyr vnbeleues sake, to do those thynges, which are vncomly and beastlie. So that all theyr studye, trauaile, and labour, sought to none other ende, but onely to habunde in them. Wholye were they geuen thereunto, & nothynge to the glorie of God in all theyr practyled obseruation

3 Yet were the waters thereof in processe of tyme dryed vp. Theyr welthye pompes, possessions, and pleasures (their false feates once knowen) are and shall be clerelye taken a waye from them. For after Jesus Syrach the plante of sinne shalbe roted oute in the proude Synagoge of the wicked.

4 And all thys shalbe to prepare the waye of the kinges, from the sprynge of the

sunne

sunne. Neuer shall the gouerners washe in the wayes of the Lord, nor rule accordynge to Christes doctrine, nor yet that doctrine be aperte and open, tyll the waters be dryed vp, not one droppe remaininge. So longe as the prieſtes dwell in wanton delightes & vayne pleasures, either are the princes chyldysshe or els tyrannouse, according as theyr nedes requyre.

¶ Neuer are they kinges from the spринge of the sunne, or according to Christes rule, seruynge Gods honor with Dauyd & Josias. In Englande by the Gospell preachynge haue manye of these waters bene dryed vp in the suppression of monasterpes, priorpes conuentes, and fryers houses, yet are not all thynges broughte vnto Christes clere institution. A syncere Christen order can not yet be frame there. And a greate cause why. For all is not yet dryed vp there. The bishoppes reigne styll in as muche vaine glorious pompe, and with as manye Heythnysh obseruacions as euer they dyd. As cruell ye harted, and as blouddye mynded are they yet as euer they were afore no myschefe vnsoughte to holde in the waters, Marke howe Wynchester. Durham, Yorke. London, and Lyncolne wooike, wyth suche

other

other pleasauntly disposed Euphratynes. But be of good comforte and praye in the meane tyme. For the holye Ghoste promyseth here they shall wyther awaye, wyth all that the heauenlye father hath not planted. All that generation wyll the Lordes breath consume. Nowe is the axe layed too the roote of the tree, to hewe doune the vnfruteful braunches, they wythered reserued to vnquencheable fyre. God graunte the Prynces at that daye more christenly to bestowe the waters of Euphrates than they haue yet bene bestowed, no prouision made for the poore, nor yet order set for the Gospell preaching. For great part of it is nowe turned to the vpholdinge of dyse playenge, maskynge, and banketynge, yea (I woulde I coulde not by iust occasions speake it) bybynge, whorynge, and swearynge, the townes peoples, & householdes miserably decayed, which wyll not one daye be vnplaged, vnlesse they repent,

6 Furthermore I sawe (saieth sayncte Jhon) in the same self vision, thre vncleane spirites one commynge out of the Dragons mouthe whiche signifyeth sathan the deuel, an other out of ỹ beastes mouth, betokenyng ỹ vniuersal Antichriste, and the thirde oute of the fal e

false prophetes mouthe compared afore to the two horned beast. And all they semed in maner as frogges, both in their colours and fashions.

7 Idolatrye was that vll spirite, whyche first went out from the serpente, and hathe contynued euer sens in the worlde vnder ꝑ colour of good workes, as pylgrimage, deuocion, and labour.

8 Errour in abhominable fylthynesse was the spirite which came frō the beastlye Antichrist defilynge the whole christianitye with innumerable superstitions vnder the colour of chaste lyuynge, in priesthode, sacrifices, and ceremonyes.

9 Hypocrisye was the foule spirite whiche issued frome the false preachers, poisoninge the catholique faieth with false doctrine vnder the colourr of religion, pretendinge abstinence, prayer, and cleannesse. These .iii. wycked spirites are not all vnlyke too the wylde fyre, smoke, and brymstone, whyche the terrible fierce horses euometed in the .ix. chapter of this presente prophecye. ffor cursed, false, and vnpure they are. Their doctrine is wyckednesse, lyes, and deuelyshenesse, and the execrable wisdome of ꝑ flesshe. In maner of frogges are they here descry-

bed

bed for theyr diuersitie of colours in certaine
aynes, doctrines, and sectes, for theyr sylthye
dwelling in the dyrtye traditions of men, &
for crookelynge of theyr bnkindwen pla-
modye and scrupee, disquietynge with their
ydle customes the consciences of ỹ symple
multitude.

10 These are the very spirites of deuyls,
the ympes of sathan, worbynge such signes
and myracles as woulde decepue the very
chosen persons, and bryng thē into errour
yf it were so possible. But the Lorde euer-
more defendeth hys.

11 A strouge power haue they by the wor-
kynge of sathan to shewe lyenge woundres
and decepuable signes among thē that shal
perish for detesting the trueth.

12 These shall by the permission of God
be suffered to go at large, they shal strongly
delude the kynges of the earth, and blynde
the gouernoures of the vniuersall worlde,
makynge them dronken wyth the cuppe of
all abhominacions.

13 And all thys shal they do too gather
them together by their wycked counsayles,
and to bynge them into one cruell consente
of battaylynge agaynst Christ and hys me
bers, to recepue the penaltye therefor in the

great day of the Lord almightye.
14 Moste beselye they gather them to bat
tayle, whan they moue them to persecute y
iust beleuers with suil vngodlye actes, as
now moste of all in oure age, whyche God
hath prouyded in shorte space to reuenge.
Of this will more be spoken in the .xix. cha-
piter folowyng. Least any man knowynge
the truthe shoulde tangle hys owne consci-
ence with their spiritual sorcerpes for feare
of princes lawes, vnder the vayne hope of
repentaunce, in the ende of theyr lyues, it
folowyth in playne sentence.
15 Beholde (sayth the lord Jesus Christe)
I earnestelye take hede vnto it, for I come
daungerouslye vnloked for, as commonlye
doeth the thiefe, too thy hyndraunce if thou
watche not in faith, but lyue in superstition.
Though thys, not without reasonable cau-
se maye be taken in a generaltie for the last
iudgemente daye, yet is here spoken partye-
ularlye of euery mannes departynge. As a
premonyshmente, he gyueth thys here at
lowe least any man should perysh wythoute
warnynge.
16 Blessed is he (sayth that Lorde) which
watcheth in the true Christen beleue, and
liueth

lyueth not in the vayne but in the sure hope of lyfe, sealed with the iust promises of god for al that he doth shall prospere, and turne hym to greate aduauntage in the conclusion.

17 Happye is he also that holdeth fast vnto hym his garmentes, or workes of Godds prescription (whyche are the fruites of the spirite) or that hath done on the Lord Jesus Christ, gyrdynge hym sure vnto hym selfe by fayth.

18 Leaste he be founde a naked hypocrite without fayth, verytie, iustice, charite, wyth suche lyke, or leaste the ryghteouse number at the latter daye se hys fylthynesse vncouered, and reioyce at hys condempnation.

19 Yee is blessed whiche at that daye shall be couered wyth the whyte garmente of the lambe, not haueynge hys synnes imputed vnto hym.

20 To shewe the certaintie of the aforesayed battayle. Saynt John sayeth that the deuell gathered togither those wycked rulers into a certayn place, called in the Hebrue tonge Armagedō. The vncleane spirites & afore are named thre of theyr diuerse workinge in the Dragon, beaste, and false prophete are here broughte into one, as all

of one

of one lyinge spirite, whom Christe calleth the father deuill. Thys one lynge spirite whych hath bene a murtherer from the beginninge, comprehendynge in hym all vncleane spirites, like as doth the beast al Antichristes, hath combined togither into one execrable zeale of fatherlye traditions, all bayne glorioule and vngodlye minded gouernours agaynste God and hys Christe. And thys hath not bene without the secrete permission of God, willynge to proue hys electes by stronge sufferynges, that they myght receyue at hys hande the rewarde of stronge victorye, or of hys aboundaunte tychesse.

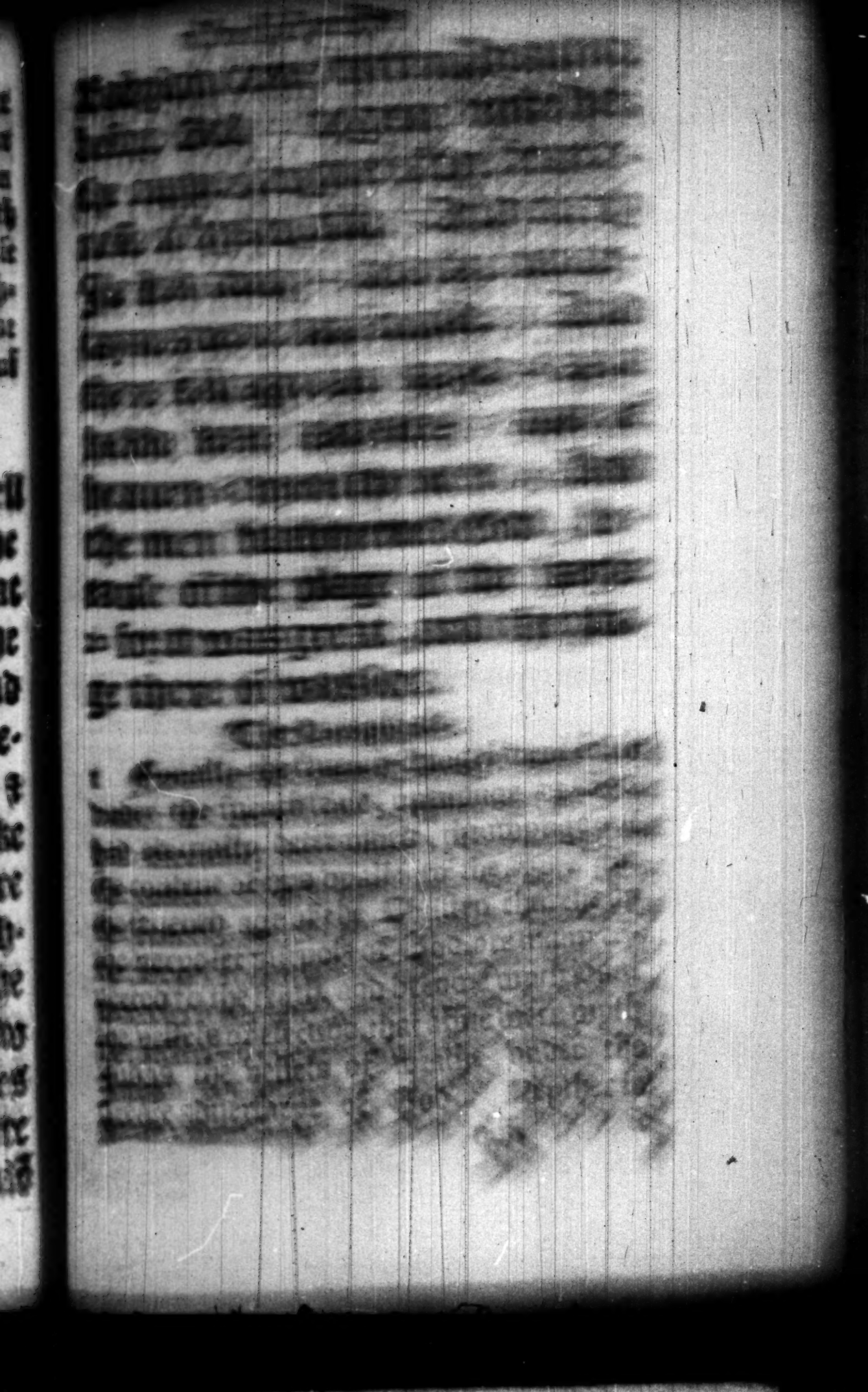
2 Thys place here called in the Hebrue Armagedon betokeneth in misterie an hyll of dilectable fruites, interpreted of some for the hyl of the Gospell, and is communelye taken of the Hebrues for that is swete or of value. And this without faple is the church which oft tymes in the scriptures is called the pleasaunte hil of God, the hyl of Gods house, the hyll of myrth, the hyll of oliues, the hyll of Sion, Carmelus, and Libanus, wyth such other lyke. In thys mouñte euermore are they bente to battayle. There slee they the innocente Lambes of Christe. All

qui. they

[illegible]

The Text.

[illegible] Angell
[illegible] into the
[illegible] great
[illegible] from the
[illegible] And
[illegible] thunde-
[illegible]
[illegible] were
[illegible] with the
[illegible]
[illegible]
[illegible]



theyr power, malice, and tyrannye, is there extremely vttred at the Antichristes labour and desire, which are exceedingly drunken in the bloude of his holy martirs, which hath bene shedde vpon earth frō the ryghtuouse Abel vnto this day. But when the almyghty setteth kynges vpon the earth, it shall be cleare euen in the dackenes, that the hyll of Balam is Gods hyl.

The Text.

1 And the seuenth Aungell poured oute his vyal, into the ayre. 2 And there came a great voyce oute of heauen from the seat saying, It is done. 3 And there folowed voyces, thonderynges, and lyghteninges & ther was a greate earthquake 4 suche as was not sēs mē were vpō earth so myghti an earthquake and so great. 5 And the greate citye was deuided into thre partes. 10 And the cytyes of the natiōs fel. 11 And greate

Babilō

Babylon came in remēbraunce before God 12 to geue vnto her the cuppe of wyne of the fearcenesse of hys wrath. 13 And euery Ile fled away 14 and the mountaynes were not founde. 15. And there fell a greate hayle 16 as it hadde bene talentes 17 oute of heauen 18 vpon the men. 19 And the men blasphemed God, because of the plage of the hayle 20 for it was great, and the plage there of was sore.

The Paraphrase.

1 Fynally the seuenth Aungel went forth vnder the seuenth seale, openynge as God had eternally determined, throwynge out the content of hys vyall into the ayre. For the seuenth age of the Christen churche by the verye set purpose of God, are many conuerted to the truth, and become wyth Paul the vessels of election, that afore were wyth Judas the vessels of wrathe vnder the greate aduersarye of God. Neyther is

it any blemishe vnto them to be cauled here that they were afore, vpals of wrath, considerynge that Simon leprosus, beynge ones healed of hys leprosye was euer after called a leper. In case lyke Paule, after hys conuersiō was not ashamed to reporte hym selfe boeth a Pharise and also the sonne of a Pharise.

2 These, by the myghty determinacion of Gods stronge iudgemente, are sent into the ayre. Moste effectually are they lyghtened wyth the spirite of God, & prouoked stiffye to stande vp agaynste the aereall powers regnynge in the fickle fantastical Antechristes and hypocrites, condempnynge by Gods worde their vniuersal-doctrines and dyuelyshnesse. These powers are no lesse than diuiles, whome Christ calleth fowles of the ayre, Peter and John mannes aduersaries, and sayncte Paule the gouerners of these darckenesses in spirtuall wickednes.

3 Whyles these thynges are in doynge, out of heauen, which is the vniuersall cōgregacion, yea, from the very throne of God which is the elect faythful numbre (for they are onely the seate of God) came a voyce of reioysing, sayng after thys sorte,

4 It is done, All thynges are finished.

Christes

Christes glorie ones manifestly knowen, & the worlde is at an ende. The wycked hath done all theyr mischiefes, and the numbre of our brethrne is fulfilled. Thus shal thei preache a full deliveraunce of the captyues and the perceable peare of the Lorde. Thys is the silence of an halfe houre space mencioned a fore in the. viii chapter, and the returne of thys world vnto Christe in the. xii. chapter. Not that there shall in those dayes be no enemies (for the remnaunt shall styll remayne) but that they shal not then openly dare rage, persecute, and kyl, the worlde beyng at such a vniuersal quiet.

5 Yet shal ther happen in those dayes voyces, thonderpuges, and lyghtenynges. Voyses of swete blessynges and delectable promises to the faythful congregacion. Thonderpuges of terrour to the vnfaythful multitude, commaunding thynges contrary to the flesh. And feareful lightninges of condempnacion to the reprobate hypocrites and dysperate obstinates.

6 And al from one worde of the Lord or one Gospell preachyuge in diuerse respectes, no small earthquake folowynge vpon the same. What cōmocions, heuy complaynt tes, feareful tremblynges, sorowes, cryes,

greses, spghynges, waylynges, grudgin-
ges, gruntynges, gronynges, weppynges
and handes wrynggynge wyl be among the
earthly mynded Antechristes and hypocri-
tes, bishopes, priestes, prelates holye water
mongers, and parishe clarkes, lawiers, whe
res, caruers, paynters, and waxe sellers,
whan theyr whorysshe church shalbe turned
ouer by the iudgemente of the sayd worde
is easy to coniecture.

7 Such a one wyl thys earthquake be
(sayeth the texte) so myghty & so stroung, as
neuer was yet sence men ware vpon the
earth, or sence that earthely generacion first
begamme. Than shalbe cleane taken awaye
the carnal churche of antichrist or the smered
Synagoge of shauelynges. Neyther shall
the Pope with his disgysed rable any more
be seane here, nor yet Mahomete wyth his
monstreouse muster.

8 In sute the wyse shall theyr lawes, sectes
and ceremonyes be destroyed in those dayes
that no manne shall be founde so bolde as
once to allowe one of thē openly. Than shal
the glory of Christes name shine the world
ouer be makynge of hys enemyes hys fote-
stole.

9 Moreouer in this terrible earthquake
thys

the greate spirituall citye called Sodome & Egypte, or the holye whore the mother the churche shal be deceuered into three partes, of the which .ii. shal styll be wycked, & thryde conuerted vnto Godlines. Twoo partes shalbe dispersed (sayth Zacharye) the thirde shall remayne to the Lorde. Of thē whiche haue and shal go oute of mynsters and monasteries, colledges and couentes, churches and clopsters, parishes and nonnerpes, one sorte shall inwardelye be geuen to Antichristes superstitiousnes and hypocrisie. An other sorte vpon diuers fleshelye consideracions shall fayndelye fall to the Gospell. The thyrd sorte onelye of loue toward God & zeale of health in theyr neighboures, shall vnfayndelye cleaue to the scriptures. Thus shal the vngodly sorte be coupeled styl with the Godly in euery land and prouince, and be the much greater numbre. Yet shall they for that tyme attempte nothynge agaynste them, the truth so strongelye repugnyng. Nevertheless yet it is not to be thoughte that they shal then haue nothyng to suffer, considerynge that it is a kingdō of sufferaunce. Christ to be head of that congregation suffered euer incommoditie or other alwaies,

so longe as he was here lyuynge. It shall therfore behoue them, which are hys mistical membres, alwayes to suffer. For the seruaunt is no better then hys Lord, nor the souldiour then hys head captayne. And to make his good, the Lorde saith in Zacharie. The same thyrd parte wil I leade thorowe fyre, and purge it as syluer or golde in the fornace. Then shal euery godly creature folowe Christe in bearynge hys crosse. They shall mortifie theyr fleshelye membres, slaynge all fornication, fylthynesse, Idolatry, couetousnes, pryde, anger, and malice. They shal helpe, suffer, and forbeare one an other, hauyng pitiful compassion vpon the weake, sicke, and needy. No duty beseming a christian shal they leaue vndone.

10 Therefore thys greate or general cytye thus deuided, all other particuler or national cityes must also fal. The blasphemous Pantheon of Rome once perishynge, al other churches of the vnfaithful must nedes folowe sone after in theyr course. For the foundation taken away, the buildynge can not endure. So that from thence forth shal be no Popishe sectes, no superstitious ceremonies, Heathenishe obseruations, nor open Idolatry in all the worlde. But when

the

the remnaunt of the wycked shal attempte to
frethe to rayse vp agayne such abhomina-
cions, the Lord shal sodaynly without warn-
yng fal vpon thē wyth hys most fearfull &
terrible laste iudgemente.

11 Great Babilon the aforesayd mother of
all whoredome and fylthynesse, shal then
come in remēbraunce before God. He shall
then consider hir abhominable blasphemy,
hir pryde, crueltie, murther, and syns with-
out numbre, waying them in right balaun-
ces accordyng vnto iustice.

12 He shal also reward hir to drinke the fea
rce cup of hys wrath or wine of hys greate
indignation, whiche is the perpetual death
of soule. The very dregges of hys Ire shal
she taste, yea vnspeakeable sorowes & payn
nes without ende. For none other is it to
come in remembraunce before him at that
day, but to be condemned, & recepue punish-
mente accordynge to hir dedes.

13 Then shall euery Ile (which is a place
of refuge within the sea) fle awaye and not
tarye. The mountaynes that are wonte to
geue succour vnto them that be on the land
shal not at that day be founde. No comforte
shal she thē haue nor sure helpe any where.

14 No remedy wyll be at that daye to flee

from the fearfull face of the Judge. They will neither merites nor yet soule masses helpe, neyther blessinges nor knelynges, sacrifices nor sensynges, wawlynges, nor synginges, bullinges nor singinges, but wyll she wyll she, nedes must she abide his heavy and terryble sentence.

25 And there fel great hayle (saith the text) as it had bene waygthy talentes. Alwayes muste it be remembred that communlye the tyme paste is vsed in this prophecie for the time to come, for the certaintie of the things here spokē. This haile is none other thē the heavy tempest or plage of the sayd fearfull & terrible iudgementes of the Lorde, which shal on that woful daye fal sodaynlye as a thicke hayle vpon the miserable multitude of thē that bosted thē selues to be the holye churche and vpon theyr wycked followers, compared here vnto Babilon.

26 Thys plage is here also for none other cause likened vnto talents, but for that it is in wayght & measure to be ministered vnto thē by the preordinatiō of God. So muche paine and sorowe is due vnto that whorishe generation, as she hath glorified hir selfe in hyghtye delyghtes, and so manye punyshemētes to be rewarded hir. Yea, double must

she

she have according to her workes.

17 Out of heauen shall this vehement haile fall, from the feareful sentence of the lord Iesus Christ, which shal than sit as a iudge in the middes of hys faythful congregacio, they sittynge with him as the bodye wyth the head in condemnacion of the wicked.

18 And vpon the men shal it lyght. For the greate whore or the cytye called here Babilon, is thys place to be taken for that it comprehendeth, euen for men, in whom also are included women by the common vsage of the scriptures.

19 These men shal spyghtfully blaspheme God because of the hayle, plage, or terrour of their tormentes. They shal crye out of him, wyshing that he had no such power so to torment them.

20 For the tempest is greate, and the sufferaūce therof exceadyng paynefull. As the Lord is mighty, so are his iudgemētes whā they fal. Vehement, feare, and strong is the Lord (sayth Esay) as is ꝑ tempeste of hayle breakyng out on euery syde, and bearynge downe strong holdes.

The. xvij. Chapter.

An

The Image.

Oft hath occasions be geuen me in
thys boke to speake of great babiſō
and of the execreable beaſt, but hee
in place offered to discribe thē more at large,

The Texte.

And there came one of the ſe-
uen angels, which had the ſe-
uen vyalles, 2 and talked wyth
me, 3 ſayenge vnto me. 4 Co-
me I wyl shewe the iudgement,
5 of the great whore, 6 that ſyt-
teth vpon many waters, 7 wyth
whom

whom the kynges of the earth
haue committed whoredome,
8 and the inhabiters of the
earth are dronken with the wy
ne of her fornycacyon. 9 And
he caryed me awaye, 10 into the
wyldernesse in the spirite

The Paraphrase.

1 After thys came sayth (saynt John) one of the .vii. aungeles or vnuariable decrees of the Lordes eternall iudgemetes, whych had the vii. vpials of his wrath as afore hath bene declared.

2 And thys aungell or set purpose of God as an heauenlye messanger talked wyth me in misterye.

3 Of fauourable goodnesse in secrete maner he assertayned me thereby of thys wonderful iudgement here folowyng, to be fulfylled at the latter ende of the worlde. And thus it sayd vnto me.

4 Come hither frinde John. I wyl shewe the in secretenesse the terrible iudgement of the great whore or counterfait churche of hypocrytes, as God hath appointed it. Nedes must thys whore be rome, for that which is

here

here after spoken, that she is the great cyty which reigneth ouer the kinges of the earth Euident it is both by the scriptures and cronicles, that in Johns dayes Rome had her dominion all the whole worlde. And beinge infected wyth the abhominacions of al landes, rygh tlye is she called Babylon or citie of confusion, not onelye in thys reuelacion but also in the fyrst epistle of Peter. And like as in the scriptures oft tymes vnder the name of Jerusalem is ment the whole kingdome of Juda, so vnder the name of Rome here maye be vnderstanded the vniuersall worlde wyth all theyr abhominacions and deuylyshnesses, theyr Idolatryes, witchecraftes, sectes, superstitions, papacies, prestlhodes, religions, shauinges, anoyninges, blessinges, sensinges, processions, and the deuyll and al of suche beggerye. For al people sens Christes ascencion hath this Rome infected with her pestilent poyson gathered from all Idolatrouse nacions suche time as she helde ouer them the monarchial supremit And like as Babilon had the Israelites captiue vnde a bodelye tribute, so hath thys Rome had the Christianes both in theyr bodies and soules. At the writyng of this prophecie felt John of their cruelte being exiled into

into Pathmos an Ile of Litia, for the faith-
full testimonie of Jesu, And so dyd I poore
creature wyth my poore wyfe and chyldren
at the gatherynge of thys present commen-
tarie fleyng into germany for the same.
5 No maruaile though she be here called a
greate whore. For no where were euer yet
seene so many Idole worshipppynges so ma-
ny vayne obseruations, so many superstici-
ous sects, so many errours in hypocrisie, so
many false prophetes, and so manye prodi-
gious kindes of filthines, no, not in Sodo-
me it selfe nor yet in miserable Egypt.
6 This Babilonishe whore or disguised sy-
nagoge of shorelinges, sytteth vpon many
waters or peoples that are fantastical, fic-
kle or folish. For none are in conscience sub-
iecte vnto hyr, that are cõstauntly grounded
in the sure doctrine of faith, only alloweth,
hir traditions the wauerynge wytted multi-
tude, the slypper and vnstedfast numbre, o-
beyng them in theyr hertes, of fear and not
of loue, so throwyng thẽ selues into a most
cõfuse Chaos or vawt of doubtful dotage.
7 Wyth this stynkynge trompet haue the
mightye potentates of the vniuersal earth,
the Emperours, kinges, Princes, and other
notable gouernours committed most sha-
mefull

euefull whoredome in the spirite by many
straunge worshyppynges, agreyng among
them selues to hyr wickedly decreed lawes
and customes. To long shoulde we stande
here in thys place, if we shoulde describe the
all seuerallye in theyr coloures at large as
they be.

¶ Thorowe the craftye legerdymayne of
the prieſtes on the one syde, and the cruell
constitucions of Princes on the other syde,
the dwellers of the earth or worldly mynded
multitude are dronken wyth the wyne
of hyr fornication spirituall, or practised wor
shyppinges besides the prescripte rules of
Gods worde. Not onely they whiche haue
beue couetuouse, carnall, lewde, and wret-
ched haue folowed theyr abhominatiõs, but
also an innumerable sort of the elect numbre
haue beleued theyr lyes and errours. Yea,
they haue bene so dased with theyr dottage
and so tangled with theyr customes that as
men losyng theyr wyttes wythout al godly
remembraunce, reason, wysdome, discre-
cion, vnderstanding, iudgement, and grace,
the lawes of God layed aparte, the com-
maundemẽtes neglected and the scriptures
despised, they haue not onely kneled, crossed
kyssed, set vp lyghtes, and holden vp theyr

handes

handes before rotten postes, but also called
hyr fathers in heauē. Yea (I axe god mer-
ye a thousande tymes) I haue bene one of
them myself. And this is to this day a prin-
cipal religion of that whorishe churche, cal-
led deuout pilgrimage or holye stations of
prayer, many great pardons graunted and
many false promises made to allure the peo
ple therunto.

9 But blessed be the Lorde, whose worde in
this age both admonished many as the an-
gel did John, and brought them also cleā
ne frome hyr abhominations, into a secrete
cōsideration of the spirite, vnknowen to the
worlde, there both to se hyr pryde and also
to vnderstand hyr iudgemente. For it folo-
weth in the text, that the aungell conueyed
John away into the wildernes in the spirit.

10. In misterie here the holye Goost decla-
red afore what the Lord shuld worke in mē
hauyng his grace at the latter dayes of the
world. Into the wylderneſſe flee they with
Dauid, which leauing the customed waies
of mē, after the course of the scriptures seke
vp their Lord God in faith, worshippinge
hym onely in spirite and in veritie.

The Text.

1 And I sawe a womā syt vpon

r.l. 2 a role

2 a rose colored beaste, 3 full of names of blasphemy, 4 which had seuen heades and ten hornes. 5 And the woman was arayed, 6 in purple and rose coloure, 7 and decked with golde, precious stone, and pearles, 8 & had a cuppe of gold in hyr hande, 9 ful of abhominations, 10 & fylthinesse of hyr whoredome.

11 And in hyr foreheade was a name written. 12 A misterye. 13 Greate Babilon the mother of whoredome and abhominaciõs of the earth. 14 And I sawe the wyfe dronken wyth the bloude of sayntes, and wyth the bloud of the wytnesses of Jesu. 15 And when I sawe hir. 16 I wondred wyth great meruaile.

The Paraphrase.

1 And

1 And I sawe (sayth saint Johan) in mysterye a woman (for an whore at the first blushe semeth unto a woman) sittynge upon a rose coloured beast. This beast is the great Antichrist that was spoken of afore, or the beastlye bodye of the deuell, comprehending in hym Popes, Patryarkes, Cardynalles, Legates, Bysshoppes, Doctours, Abbottes, Priors, Prestes and Pardoners. Monkes, Chanons, Freers. Nonnes, and so forth. Temporall gouerners also, as Emperoures. Kynges Princes, Dukes, Eries, Lordes, Iustices, Deputyes, Iudges. Lawiers. Mayers, Baylyues, Constables, and so forthe, learnynge theyr owne deutye offices as to minister ryghtwe, to serue their abhominations.

2 A rose coloured is this beast, in token of tyrannouse murther and bloudshedding ouer those that wyll not agree to their deuilyshnesse.

3 Full of blasphemouse names is this beast also, as youre holinesse, youre grace, youre Lordshyp, youre fatherhode, youre maysterschip, your reuerence, honour, highnesse, worschip, magnificence, goodnesse, Gods vicar, spirituall syr, goostlie father, physician of soules, defender of faith, head of ✠ holy church,

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and so forth, besydes the names of their pro perties, feates, and pagentes, as processian, bishoppynge, anelynge, purgatorye, pilgrimage, pardone, masse, mattenes, euensonge placebo, candelmasse day, palme sondaye, ash wednisdaye, holy roode day, sayncte Thomas day and so forth.

4 This beast had. vii. heades and ten hornes, signifyenge hys vniuersall crafte and suggestions to destroye the graces and giftes of the holye Goste, and also hys falsely borowed primacies and tirannouse authorites to wythstand the commaundementes of God.

5 Vpon thys beaste sytteth a woman. ffor what els auaunceth or beareth out this maignaunte muster in the coopes, crosses, copes, miters, robes, relickes, ceremonies, vpgyles, holye dayes, blessynges, sensynges, & folinges, but a wanton folishe and fantasticall relygion a vayne glorioose pompe, and a shininge pretence of holynesse in superstition (callynge it their holy churche) She is sayd here to set vpon thys bloudy beaste, as to be staied, quieted, & satled by them. Marke what labours and paines that crafty wilie Winchester taketh with Bonner Tōstall & other of his faciō, as her own sworne

sould

fouldiours to hold vp thys glorious whore in her old estate of romishe religion. Oh he grunteth and groneth, he sweteth and swelleth, he fretteth and belleth, he blowe th and panteth, talketh and canteth, he sturreth and neuer ceaseth, to bringe hys matters to passe.

6 In token that thys hypocritical church standeth in the murther of innocentes, thys woma is here gorgiously appareled in purple, as giltye of their deathes which hath be ne slaine, and also in freshe scarlet as euermore freshe and redye to continue in the same bludsheding. For if such terrible slaughter were not, the true Christen fayth should increase, to ꝑ gret diminishmēt of her glory.

7 She is in lyke case flourishinglye decked wyth golde, precious stone, and pearles, not only in her many folde kyndes of ornamentes, as is her coopes, corporalles, chesybles, tunicles, stooles, fannoms and miters, but also in mutterye of counterfeite godlinesse.

Many outward braggs maketh this painted church of Christe of hys Gospel, and of his Apostles, signified by the golde, precious stone, and pearles, which is but a glitterynge colour. For nothynge mindeth sye lesse than to folowe them in conuersacion of

fininge.

8 Moze ouer in her hande which is her exte-
riour ministration, she hath a golde cuppe,
full of abhominacions and filthinesse of her
execrable whoredom. This cuppe is the fal
se religion that she daielye ministreth, be-
sides the chalice whō her marchauntes most
damnablie abuseth. And it containeth al doc
trine of diuils, all beastly errours and lies,
al deceiteful power, al glittering workes of
hipocrites, all craftie wisdome of the flesh,
and subtile practises of mans witte, besides
philosophie, logick, rhetorick, and sophistry.
Yea, all prodigious kindes of Idolatrie, for
nication, sodomitrie, and wickednesse. Out-
wardlie it semeth golde, pretending the glo-
rie of God, the holie name of Christ, the sa-
cred scripturs of the Bible, perpetuall vir-
ginitie of lyfe, and all are but counterfet co-
lours and shadowes of hipocrisy in ꝑ oute-
warde letter and name.

9 Full of abhominations is the drinke of ꝑ
execrable fauty of that Romishe religiō recei
ued of other, and full o. filthinesse also. For
both retaineth the people therof innumera-
ble kinds of Idol worshippinges vnder the
title of Gods seruice, and also their shame-
lynges of prodigiouse beastlinesse in lecher-

rouse

louse liuinge vnder the coloure of chastitie.
Here were much to be spoken of saint Germayns cupt, sapnt Sythes kepe, saint Vncombers otes, maister John shornes bote, sapnte Gertrudes rattes, sapnt Job for the poxe, sapnt ffacre for the ague, saint Apolyne for toth ake, sapnte Graciane for loste thrifte, saint Wallstone for good herueste, S Cornelis for the foule cupll and all other sayntes els almoste.

10 Of the buggerye hopes also amonge prelates and preestes, Gostelye fathers and religious, might muche be saped here, were it not for infectynge mens eyes, eares & vnderstandynges. ffor all these nopful nocumētes are the holy frutes of the whordome of that holy whorish church.

11 In the forehead of this glittering whore, which is hyr outwarde shewe, is wrytten a name, expresse declarynge what she is. By hyr vngodlye fruites is she knowen to the elect seruauntes of God, hauyng the lyght of the scriptures. In their consciences apeareth she none otherthen a pestiferous whore, by the iudgementes of the same.

12 A verye misterye is this shewd to the infidels, an hidden secret, an vnknowne wōder.

For they are so blinded wyth hyr foppries and tãgeled with hyr topes, that they iudge all that she doeth holye, religiouse, and perfyght. And al thys suffereth God for theyr vnbeleues sake, destroying neuertheles the wysedome of the wyse and prudence of the prudent in hys.

13 Hir verye name agreynge to hir fruites, is this. Great Babilon, in mischife farre aboue the citye of the Caldeanes, and muche more ful of confusion. For she is the originall mother, the cause, the begynnynge, the rote, the spryngе, and the fountayne of all spirituall fornications, and in a maner of all fleshlye abhominations also done vpon the earth. Thys is to the faythful sort, as a written name of hir: euidente, cleare, open, & manifest. But to the vnfaythful it is onely as a misterie: hidden, darcke, obscure, & neglecte. For so are the secretes that God openeth to babes, and hydeth from wyse.

14 And I (sayeth sayncte John) perceyued it euidently in mi fore vnderstãding, that this woman the verye wife of the deuill and of his beastly body (for the bysshoppes are the husbandes of theyr Romeyshe churches) was all dronken in the blouddye slaughter of Saynctes, or earneste Christian beleuers

and

and in the excedyng tyrannouse murther of the kapethfull wytnesses of Jesu, or sincere preachers of hys worde, For neyther of both she spareth. Besides al Godlye wysedome is she, and forgetfull of hyr selfe, thorowe thys same blouddye dronkennesse, so greate excesse hath she taken.

15 And when I perceyued and sawe hyr wyth all hir adders whelpes so beastlyshe (sayth saynt John) with exceading wonder I marueyled. Not onely that she was thus ouerset wyth bloud drinkynge or outragiouse murtheringe of innocentes, but also of hir exceading greate abhominations.

16 And most of all I wondered that the almyghty God could with so much pacience suffer hir in such mischiefe.

The Text

1 And the Aungell sayed vnto me: wherfore merueilest thou?

3 I wyl shewe the, the misterye of the woman, and of the beast that beareth hir, whiche hathe seuen heades and ten hornes.

4 The beast ỳ thou seeste, was

5 and is not 6 and shal ascende out of the bottomlesse pytte 7 & shall go into perdition. 8 And they that dwell on ỹ earth shall wõder 9 (whose names are not written in the boke of lyfe frõ the beginninge of the worlde) 10 when they beholde the beaste that was, and is not.

The Paraphrase.

1 And as I was thus wyth myn selfe marvelyng, the Angell or afore named decre of the Lord sayd vnto me these wordes.

2 Wherfore doest thou thus marvaile, thou mortall man?

3 For thy gentyll and meke expectation I shall shewe vnto the, the misterye of thys wretched woman, & of the cruell beast that beareth hir, whiche hathe. vij. heades and. x hornes. By this shalte thou knowe the true churche frome the false, the iuste preachers frome the hypocrites, the sincere doctrine frome theyr subtyle sophysmes, and theyr lawful authoritie frõ their cruellye vsurped

presump-

presumpcions. For that sheweth the Lorde vnto hys eleetes, that he wil l not haue knowen of all men.

4 The execrable beast or carnall kyngedom of Antichrist which thou hast seue here in mysterye, was as concerning hys beginnynge in Cain first of all, and so continued forthe in the fleshelie children of men in the chaplaynes of Pharao, Hyeroboam, Baale, and Bel, in the cruel bisshoppes, preestes, & lawers with suche other lyke tyll the death of Christ and so furth.

5 And now the sayd beaste is not in power & authoritie as he hathe bene. For in Johns tyme, certayn yeares before the writynge of thys reuelation, was the proude clearge of the Jewes vtterlie destroyed by Titus and Vespasian, in ỹ terrible siege of Hierusalem. Notwithstandynge, yet shall this beast ryse agayne in the Romyshe Pope & Mahomete and in their false preiates and doctoures.

6 He shall ascende out of the bottomelesse pytte from the stynkynge denne of sathan, exaltynge hym selfe in worshyp abone al that iscalled God. But in the conclusion he shal haue an ende.

7 Into perdicō shal he go wythout fayle. The Lorde shall spyte vtter hys wycked-

nesse

nesse (as now in thys age) and than with the spirite of his mouth consume him & destroy hym. So that hys hyghe climynge vp, shall at the laste be the chiefe cause of hys fal. Yet shal his wicked remnaunte once agayne set vp their Christes, and persecute a fresh, but that shalbe no ful rapse vnto hym.

8 And the rable of reprobates, whiche dwell on the earth, or for earthly commodities contemneth Gods trueth, shal wonder once agayne not wythout much inward reioyce, that their churche ryseth agayne out of the olde hypocresyes.

9 Whose names are not registred in Christ, which is the large boke of lyfe, and hath bene both the lyfe and the lyght of mē sence the fyrste constitucion of the mouable worlde. No, they are not numbred amonge those ryghtuouse that shal reygne with him in glorye.

10 These aduersaryes of God and hys worde shall haue muche gladnesse in their wicked hertes, whan thei behold the beaste thus rommyng vp againe that was of such magnificence, and nowe is but a thynge of nought, that was esteemed abone God, and now is proued dampnacion. So longe as hys beastly Antichriste, as he worketh the my-

misterie of iniquitie in the reprobate vessels and whan he leueth that worckynge than is he no longer. Marke in thys processe paste the nature of Gods eternall decre for thys age of his church. ffyrst it sheweth and than it condemneth the cursed Sinagoge of the deuell. In signification whereof the true preachers of our time haue manifestly opened hir wickednesse vnto al the world, wherupon her vtter destruction must shortlye follow. Watch good Christē reader, and pray earnestly.

The text.

1 And here is a mynd that hath wysdome. 2 The seuen heades are seuen mountaynes 3 whereon the woman sitteth. 4 They are also seuen kynges. 5 Fyue are fallē 6 and one is 7 and the other is not come. 8 Whan he commeth, he muste continue a space, 9 And the beaste that was and is not, is euē the eyghte 10 and is one of the seuen 11 and

shal go into destruccyon

The Paraphrase.

1 Here is a meanynge whyche comprehendeth wysedome. A syncere vnderstandyng shall herein be requysite. Necessarye it is therefore to take heede, leaste thou holde the harlot and beast for that they boast themselues, to be, to thy dampnacion.

2 The. vij. heades of the beast afore mencioned, by the playne diffinicion of the holy Ghost are here to be taken for. vij. mountaynes, or the vniuersall princelye monarchyes of the. vij. clymates of the worlde.

3 Vpon these the womanne, that Babylonish harlot Rome (from whome hath pflued all spirituall whoredome) in moste proud maner sitteth, haunge ouer them a vniuersall dominō. For in Johns tyme, to Rome was all the worlde subiecte. Vnder whose cruell reigne was Christe done to death, so haue hys faythfull mēbers bene euer seus by a new raised kingdom in the same.

4 These heads are also. vij. kynges or gouernours of the afore saied monarchyes, seduced by all kyndes of craftye errours and deuelysh suggestions of that beast. So that if ye marke well this place, the heade wyth the tayle and the cause with hys effecte, in

these

these presente significatiõs shal no preiudice be found to that hath bene sayd in the other thoughe they seme verye diuers. For boeth the gouernoures and also the landes, or the peoples subiect vnto thẽ haue vniuersallye bene blinded by theyr wylye wychcraftes. And so haue the worldly potentates wyth the spirituall antichristes agreed that boeth they haue vsurped one malignaunte medlynge ouer the soules of menne to corrupte theyr fayth, the princes applying theyr powers vnto the same. And that causeth the holye Gooste here to call them the beastes heades vnder the title of mountaynes and kynges. For vnder theyr principlye authorities haue all theyr mischiues bene fulfylled to vpholde this whore againste Christ and hys worde.

¶ Fyue of these heades are fallen frome the vniuersall monarchy of Rome. All the dominions of Affrica and Asia haue renoūced the obedience of hir Empyre. Onelye cleaueth Europa vnto hyr, which is the lest of the three, and yet not all thereof. When the Papacye grewe, the whole Empyre of the Grekes called Constantinople, fel cleane frome the Latines, and became wyth other diuerse Monarchyes, the possession

of Ma-

of Mahometes secte, or of the Agarenes & Turkes. Of the other Empyres maye a like coniecture be had. Thus haue they declined from hir, not so goyng forth nor yet ryssyng vp vnto Christ, for onely is it sayd here, that they were fallen.

6 And one heade is (sayeth the text) at thys present tyme remaynyng, the other head is not come as yet, but wyl come hereafter. This head remaynyng is the sixt, and it is that feble Empyre that Rome now holdeth and hath holden sence Johans tyme. The power of this Empyre is ruinously demi-nished, & the notable fame thereof decayed betwixt the Popishe prelates & the ffrenchmen, a great part of the landes becomming sayne Peters patrimonye. To make it a fit head of the beast to the vpholdyng of this whorish church (the authoritie therof maintenyng hir lawes) Gregory the fifte Pope committed the Emperours choisinge to, viii. princes of Germany, iii. of them being Archebyshops. He appoynted also the kinge of Bohem for the seuenth, then beyng tributarie vnto hym and hys owne feed man as an odde person to way vpon their sides if nede, place, and tyme shoulde require it. Prouided alwayes that he should take his

ofthe and receyue his crowne Imperiall at Rome. So that nowe though it stylle be the same in title that it was in Johans dayes, yet is it so diuers from it thorow diminishyment of power, and so holpe in outwarde magnificence, as it neuer hadde bene the same.

7 The seuenth heade that is not yet come, is the papistical kingedome of our Romish spiritualtie. For therof apeared nothing in Johns tyme, nor yet more then .v. hundreth yeres after it. The bisshoppes of Rome (as they call theym) frome Peter to Siluester, were verye poore soules, simple creatures, and menne not regarded but despised of the worlde. They were no newe lawe makers for the more part, but rather thei gaue their whole diligence to se those lawes obserued whom the holy Goolste had made to their handes. Neyther were they Aupe masse aiers, soule singers, or procession goers, but as was sayute Paule with the other Apostles, simple preachers onely, and for their sincere preachinge, they suffered the deathe of their bodyes. But after the donation of Constātine and other plentyouse almesses committed vnto their hādes for the socoure of the poore, they became all-confes-

houres, and toke them to their ease at home. Then was labour very tediouse vnto them preachyng very troublouse and paynfull. Then studied they all to please the powers preceably to holde styl their pleasaunt possessions, & by spirituall policies to encrease them more and more, the poore in Christ forgotten. Then came in their holy ceremonyes, and that with latin houres, seruyage of sayntes, and prayng for the dead, to prouoke men to offer to Rozban. Thus crepte they in in hypocrisye daye by daye, tyll such tyme as John of Constantinople contended wyth Gregorie of Rome for the supremitie. In the which contencion thoughe Gregorie laied for him selfe sayncte Peters keyes with many other soze argumentes, & reasõs, yet was he commaunded by Mauricius the Emperour after the generall Synode, to obeye the saied Johan, as the vnyuersal head bysshop of the whole world.

Thē were these holy fathers compelled to carpe a lasser, and vnder crafty colours to wayte their praye. In processe of tyme whē Phocas was emperour. Bonifacius ỹ third a man of a wilye practyse, perceyuyng him muche geuen to vayne glorye and couetousenes, greatly allo to dissalowe the actes

of Mau-

of Mauricius hys predecessoure, throughe flatterye and mede obtayned of hym that the churche of Rome shoulde be holden from thence forth for the head church of ỹ worlde and he for the head bysshoppe. Whan thys was once gotten, than rose there vp so hyghe that the Emperour became their fote stole, and al other Christen princes theyr waiting saues, to ryde and runne, make and marre strye and fyght, slee and kyll, at their commaundemente and pleasure. Thus became the Romyshe Pope the seuenth kynge, that was in Johns tyme yet too come. If thou marke in the Cronicles good reader, thou shalt fynde that Phocas the firste Pope maker slew hys master the Emperoure Mauricius, signifyeng in misterye the said Pope makynge too be an vtter destruction to the Empyre. The Popes name was also at ỹ tyme Bonifacius, which is as much to saye as bona facies, a good face. Whiche betokeneth that thys new raised kyngdom should shewe a fayre face euermore, or a shynynge pretence of holynesse, what mischiefe so euer it wrought eyther agaynst God or man in abhominable superstycion.

8 And whan this seuenth kyng commeth (sayeth the texte) he muste continue a space,

or abyde a litle season. He must haue a tyme by the permission of God, strongelye to delude the vnbeleuers, whych wyl neither see nor heare, reade nor yet thankefullye receyue hys worde of saluacion, so graciouslye offered them. So corrupt are the fleshely affectes of men, that muche more prone they are to lyes and superstitions, than to the veritie of the Lorde, which is to be lamēted. Christ came firste in the name of hys heauenly father, but hym wyll they not receyue. The Pope commeth in hys owne wicked name and to hym rounde they by heapes. Whose cōtinuaunce here hath bene but a tyme. For yet is it not a thousande yeares sence the Papacye firste begon vnder Phocas, which is but as a day before God, and that day wyl he shorten by hys owne promes for his electes sake, which to remember is their great comforte. And a great cause whye. For sone after that, shall they be fully restored into the perfight number of the childre of God.

9 And the execrable beast (sayth the text) that of late dayes was in authoritie ouer al the worlde, yea, sittynge aboue God in the consciences of men, and nowe is become of no reputation among men (God openinge hys mischieses) is euen the eyghte in nūbre.

And

And yet neuertheleſſe is one of the .vii. heades. ffor both is he the beaſtly body it ſelfe cõprehendyng in him the vniuerſall abhominacions of all the earthly kyngedomes. and in that poynt dyuerſe from the ſeuẽ heades and ſo the .vii. in number.

10 And alſo he is one of the .vii. heades & the ſeuenth in numbre, in vſurpynge thys proude worldely kyngdome, thus after a bodye temporall ſorte. Ouer and beſides al thys maye he alſo be called the eyght in the curſed remnaunte which after the peceable ſilence of chriſten libertie (ſathan looſened) ſhal moſte cruelly perſecute Chriſtes congregacion a freſh, as in the .xx. chapter here folowynge wyl apeare.

11 Thys beaſt with his carriage, the Antechriſte wyth hys church, or ſathã with his Sinagoge, ſhall not onely go into deſtruction here by the myghty breath of Goddes mouth, or the true preachyng of hys Goſpell, but alſo into damnacion euerlastinge in the ende of the worlde wyth the deuill & his aungels.

The Text.

1 And the ten hornes whyche thou ſaweſt, are ten kynges:

whyche haue not yet receyued the kyngdome 3 but shall receyue power 4 as kynges 5 at one houre wyth the beast. 6 These haue one mynd 7 and shall geue their power and strength vnto ỹ beast. 8 These shall fight wyth the lambe, 9 and the lambe shall ouercome them. 10 For he is lord of all lordes 11 and kynge of all kynges. 12 And they that are on his side 13 are called, and chosen, and fayethful.

The Paraphrase.

1 And the .x. hornes (saith the Angel vnto John) which thou sawest here vpon ỹ heades of thys rose coloured beast, are in signification .x. kynges. Some hath taken these .x. kynges for al those Emprours of the Latines sens Charlmayn, which haue sworne them selues obediẽt to the bysshop of Rome Some haue thought them to be those prynces which here in Europa haue a fore tyme

bene subiecte to the Emppre of Rome. As the kynges of Englande, ffraunce Spaia, Portingale, Castele, Denmarke, Scotlãde, Vngarpe, Boheme, and Naples. But these cõsider not that they be pet more in numbre, as Aragone, Nauerne, Cicile, Cypres, Hardpne, Swethen Poie, and suche other and are all included in the seuen heades as membres of the afore rehersed Emppres.

Neyther marke they that they are aboue the heades as hornes, and more in numbre then the heades, betokenynge a rigorouse authorite and fierce power, which thei proudely vsurpe ouer them euerye where. Afore they were but suggestiõs, but here are they earneste doers. ffor in euerye region hathe the beastly Antichrist of Rome his Metropolitanes and primates. As in Englande are Caunterburye and Yorke, in ffraunce, Thuronensis and Remensis, in Spayne, Tholetanus and Terratonensis, in Portingale Hispalensis and Bracarensis, in Irelande Armachanus and Dublinieysis, in Denemarke Lundensis and Vpsalensis, in Germany Colonyensis & Maguntinus, in Hungarye Strigoniensis and Colocensis, in Italye Pisanus and Rauennas, in Sycyle Panormytanus and Messanensis,

with an infinite numbre of bishops, prelates, priestes, and religious, besides the fighting orders of the Rhodes, the Pulspanes, the redemers of captiues, the Aragondes, the Georgianes called de Alga, the Montestans, the Castilianes, the Lusitaneanes, the Calatraueanes, and sayut James warryours.

2 These hadde not yet at that tyme receyued the deuylysh kyngedome of pestilente vsurpation ouer the soules of menne. For though in Johns daies arose certaine Antichristes, as Hebiō, Cerinthus, Diotrephes, Carpocrase, and suche lyke, yet were they nothyng to these.

3 But nowe in dede they haue receyued the same self authoritie and power with the beaste, that he toke afore of the Dragon, in maner of kynges to rule in the hertes and consciences of men to his behoue.

4 For so muche as their authoritie, is not of God lyke as is the authoritie of kinges, it is sayd here as kinges, or as men counterfeityng them, in vsurpynge a gouernaunce not frelye geuen them of God, but of the Deuyll.

5 Al at one hour receyued they thys authoritie wyth the beaste. And that (I suppose)

was

was in the generall coſſcel of laterane at Rome, gathered vnder the title to recouer Hieruſalem agayne. Wher as confeſſion in the eare was cruellye extorted of chriſtian people vnder the payne of death and damnatiõ by the whole conſente both of the princes, & biſhops, at the former ſuggeſtiõ of innocẽte the thyrd, beſides other wicked thinges. As to heare latten ſeruice, to go on proceſſiõ on ſõdayes, to praye vnto dead ſaintes, to worſhip Images, to bye maſſes for the dead, to faſt the fridayes, wyth purgatory, pardõs merites, and friers orders. In the ſaid coũcell became the metropolitanes as Kinges, and by the authoritie therof appointed they their Stuardes, Baliues, and other officers as biſhoppes, curates, and parſhe prieſtes to haue cure and charge of ſoules, and in the ſayed eare confeſſion to receyue theyr accountes.

6 Theſe counterfait kynges are all of one deuilliſh mynd, practiſe, & purpoſe againſt God and hys veritie.

7 And fullye they are fixed to geue theyr whole power, theyr ſtudy, & theyr ſtrength vnto the behoue of the beaſt. Not according to Gods mynde will they rule, but al after hys wil and pleaſure, agreyng alwaies vn-

to hym as membres to their heade, to serue wickednesse after wyckednes in Babylon. His pappish decrees wil they seke, his deuilyshe decretals wil they folow, his ceremonials wyl they obserue, and nothyng of the sacred scriptures. What lerning so euer they haue, what gift of nature, fortune, or grace, al must be to the maintenaunce of hys fantasticall fopperies. To him are they sworne to do him homage, to obey his lawes, to kisse his fete, and for hys glories sake to persecute hys gospel.

8 And in so doynge they shal fyght wyth the lambe, which is Jesu Christ. They shal impunge hys truth when they thinke to do him service. For that mischiefe they do to one of his, they do to his own person.

9 But be they neuer so begged, yet shal the lambe ouercome them in his faithfull membres, yea, by pacient sufferyng onelye. The victory (sayth sayncte John) whych ouercometh the world, is a sure christē fayth. Upō their syde fyghteth he which is most myghty and stronge, yea the lord that is valeaūt in battail. And he shal fyrst ouercome them in thys life with the myghty breath of hys mouth scaterynge them away as duste from the earthe. And after thys shall hys terrible

iudge

iudgement for euer condemne them.
10 For he is by the authoritie geuen him of his father, the Lorde of all Lordes & by hys owne eternall Godhede the kynge of all kynges, hauinge al power in heauen and in earth. He is constitute iudge of the quicke & the dead, hauing alone the euerlasting Empyre with his father and the holy goste, and of his kingdom shal neuer be an ende.
11 By his permission doth al kindes reigne, he hath their hertes in his hande and iudgeth their thoughtes. Both maye he geue them his spirite, and also take it from them, and of his enemyes he shall make hys fotestole. He is the same stone after Daniel that without any hãdes was cut out of the mouñte, whych breaketh the Iron, the copper, the earth, the siluer, and the golde in peaces. By whome ar ment the vniuersall kyngdomes of this worlde.
12 Of this his victory are al they partiners with him, which are vpon his side by fayth. Most specially those true seruauntes of his which after thei are called by grace and chosen by faith, perseuer styll constaunt, feruẽt, faythfull, and sure in his veritie to the latter ende of their liues.
13 Not only the lambe therfore shal ouercome the

me the beast, but they also after the doctrine of Paule that are called and chosen in hym not fallynge from hys trueth for anye temptacion or griefe, but standing fast by it vnto the verye death. ffor those that the lord hath prefyxed afore he hath called, iustified, and allowed. These auaunce not themselues with the proude, but mekely they sub mytt their crounes, referringe all victorye to the lambe, as me that could haue done nothing in that behalfe wythout hym.

The Text.

1 And he sayde vnto me. 2 The waters which thou sawest, where the whore sitteth, 3 are people and folke, and nacions, & tunges. 4 And the ten hornes, which thou sawest vpō the beast, 5 are they which shall hate the whore 6, and shall make her desolate, and naked, 7 and shall eate her flesche, 8 and burne her wyth fire. 6 For God hath put theyr hertes, to fulfill his wyll, 10 and

to

to do with one consente, 11 for to geue her kyngedome vnto the beast 12 vntyl the wordes of God be fulfylled. 13 And the woman which thou sawest, is the great cytie, reignung ouer the kynges of the earth.

The Paraphrase.

1 And after thys long communicatiō (saith saint John) the afore saped aungel said thus vnto me, to make vp his tale with.

2 The wauerynge waters which thou sawest here now of late in mysterye, wher as the Babilonishe whore sitteth vpon the rose coloured beaste, are in sygnyfycacion all maner of peoples of the carnal nacions, and the superstitiouse folke of manye sondrye tonges.

3 Not onlye in one place of the worlde ruleth thys wanton religion of Antychriste, but in euerye lande, in euerye dominion, in euerye companye, amonge all occupacions and languages. The folishe multitude euerye where, beynge blynded by their subtyle sorcerpes, and neyther haueynge fayeth nor yet the feare of God before theyr eyes,

as a

as a raging flood (the bankes broke down) ronneth headlynges into al blasphemy and deuilshnesse.

4 Moreouer the a fore named .x. hornes (sayeth the aungell) which thou by the wyl of God beholdest here in spirite, vpō ſ said beaste of distrucion, are those very persones which also shal hate the whore. Her abhominacions ones knowne by the Gospell preachynge, they shal abhorre her lawes, despise her authoritie, and contēne her customes. They shal defeate her of those lādes & possessiōs which nowe she vniustly holdeth.

5 They that a fore were her friendes shall than be her mortale enemies, denyinge her both tribute, obedience, and seruice, so leauing her wythout al rowforth. Not only are these the temporal gouernours, as the kyng of Englande, the Kynge of Denmarke, the Duke of Saxon, the Landgraue of Hesse, & other Princes of Germanye, wyth suche other as wyl here after folow the same principales, but also the Metropolitanes and bishoppes, the Doctors and Prelates As are al redye Thomas Crammere the archebyshop of Caunterburye, Hermauns de weda the archbishop of Coleyne. Godrick the bishop of Helye, Barlowe the byshop of saint

Dauidse

Dauids, Kirde ſ bpſhop of Chester. Thurlebp bishop of Westminster, Hugh Latimer late bishop of Worcester a mā that is behemēt in gods truth, & hath Christ before his eyes with ſuche other lyke as wil here after folow theyr trade, Though they were afore the horns of ꝑ beast for defēce of the whore, yet are they now fallen frō hym, & more ſhal euerye daye to make her desolate of honour and naked of rentes and possessyons.

6 So ſhall they chace that Babilonyſhe harlot Rome wyth their preachers, that neither ſhal they leaue her coloure nor yet hewe, Conſyder what Johan Reuclin, Martine Luther, Eraſmus, Oecolāpadius. Zwinglius. Pomeran. Bucer, Capito, Melanthon Grineus, Caluinus, Brēcius, ffrances Lābert, Bullinger and ſuche other hath don againſt her alredy. Like wiſe here in Englād, Bylneye, Tyndale, ffryth, Barnes, Cromwell, Couerdale, Turner, George Joy, Roſe, Rydleye, Warde, Becon, and other els, leauing here neither Reilyquies nor Robes ſectes nor Shrynes, Abbeyes nor Pryories, manye more comming after them of the ſame ſort. Theſe ſhal make her ſo deſolate that no man ſhal in proceſſe of time regarde her. They ſhal leaue her ſo naked, ꝑ al the world

ſhall

shall abhorre hyr that shall loke vpon hyr. Yea, in the conclusyon they shall eate her flesshe.

7 Besydes the takynge awaye of her carnall prophyghtes and pleasures, they shall confounde her fleshelye vnderstandynge of the scrypture, and vtterly consume the superfluouse observations of her whorysshe ceremonies.

8 Fynally with fyer shall they burne her, in bringynge vnto nought all her abhomynable rules, costomes, and kyndes of Idolatry. All these ones pluckede awaye by the euident worde of God, no lenger shall this harlot apere. For no lenger continueth the whore, then the whoredome is in price. Take awaye the rites and ceremonies, the Iewels and ornamētes, the Images and lightes, theyr Lordshippes and fatherhodes, the aultares and masses, with the bishops and priestes, and what is theyr holpe whore she church any more? Not onely is thys fleshe eatyng and burning declared now a dayes in outewarde experimentes, as in the rebellyouse Monkes and Priestes of Englande, and in them that arose there in the North, specially in fryer Forrest and Margarete Chenyy, which were for their church consumed,

wed, lyke as were Baals chaplaynes at the broke of Cison by Helpas, but also mysticalelye in that is spoken of here afore.

9 For God hath (saith the aungel) al blindenesse secluded, put it into the hartes of those and such other Godlye men by the infusyon of hys spirite, to fulfyl his decreed wil and pleasure in thys behalfe, as vtterlye to destroye the Poppishe relygyon or fylthye abhominations of Antechriste.

10 He hath geuen it them moreouer to do thinges to his glorie, through the agreement of fayth that they haue in the veritie of hys Godlye truthe, to the abolishment of all sectes, false prophetes, & conjurers of Egypte.

11 Finallye by hys grace he hath moued them through knowledge of his word to rede vp her blasphemouse kingdome (whome sumtyme of ignorance they vnlarped) vnto the malygnaunt beast againe, as the hornes of his pestilent heades. After this sorte dyd good Latimer and Shaxton geue ouer their bishoprickes, and so haue diuerse other godlye men their promotions and ipuyngee, as manye more yet here after wil do.

12 For as they haue begonne so shall they contynue in demynishinge the abhomynacions of this wicked churche, vntyl the word

bes and promyses of God by his Apostles and Prophetes, whiche can neuer faple, be wholly fulfylled in effecte, and tyll hys laste iudgement do fynysshe al. But thus do not al they whiche haue done of the pecke of the popes obediēce or blotted out his name. For the greater number of them retayneth styll the blasphemouse obseruations and ceremonyes of his Romishe religion, some makinge newe lawes of death for the establysshmente of the same, as is in England the acte of the vi. Articles with diuerse other more. And for this remaineth here styl the beast as receyuinge the rendred kyngdome of the whore. In whom is also comprehended the wicked remnaūt that shall worke the last mischiefe, whome the Lorde shall ende wyth his saide iudgement. This beaste is not wythout hys ryuelye Image styll worckinge the same fraytes that him selfe wrought afore, though his head be greuously woūnded in diuerse quarters of the worlde. Neyther is he wythout craftye phisicyanes, to mynyster lyfe to the same. Who euer forswore the pope more ernestlye, than dyd Stokeslaye and Samson, Gardyner and Tunstall, Wylson & fryer Wattes, with such other holy prelates? Yet labour they tothe and nayle to haue Babi-

lon

for that Babylon, Sodome Sodome, and Egipte Egipt. But marueil not of the ordinaunce of the Lorde, whyche all at one tyme prouided Moyses to gyde his people and yet hardened Pharao against them whyche sent his sone Jesus Christ to saue them, and yet suffred the priestes to murther him, consyderynge he is that potter whyche maketh both the vessels of honoure and dishonoure.

13 Breuely to conclude the whole of this matter (saith the aungell) the gorgiouse apparelled woman, ne glutterynge churche of Antechriste, whiche thou sawest here of late in mysterye, is also in resemblaunce the greate cyty Babylon, the mother of all the spirytuall abhominacions and Idolatrye done vpon the earth. For like as from Sion hath the lawe commen forth & the worde of God from Hyerusale, so hath sprewed forth from this Babylon, the Rome suche a false religion into Emperours, princes, & people, as wyth hyther superstycious hath poysoned all the world.

14 For kyngdome she had ouer the kynges or noble gouernours of the earthe, a false power, a vsurped authoritie and a seate of hye pestylence. Alas for pytye that so worthye potentates should be in subiection to so

kinkinge an whore, to so vyle an harlotte, bepnge so the seruauntes of synne and captyue slaues to all wyckednesse, frome the whyche the Lord ones deliuer them. Amen.

¶ Thus endeth the seconde parte.

¶ The contētes of the second parte

THE. xi. Chapter begynneth wherin Johan measureth the temple the aulter, and them that worshyppe therin. The .ii. witnesses do their appoynted offyces, the beaste makynge warre agaynst them and slaynge them. A greate earthquake followeth, and the seconde woo is past,

¶ The . xii . Chapter begynneth wherein the seuenth aungell bloweth hys trompet, In heauen appereth a woman all clothed with sunne, whome the Dragon diuerselye vexeth. Michaell fyghteth wyth the Dragon and ouercometh hym. The woman flyeth into the wildernesse and ther is preserued.

¶ The. xiii. Chapter begynneth wherin a beast ryseth out of the sea wyth seuen

heades

heades and ten hornes, receiuinge authorite of the Dragon. One of hys heades is wounded and healed agayn. An other beast commeth out of the earth with .ii. hornes, which deceyueth the earthlie dwellers, and rayseth vp an Image lyke vnto the beaste. In the ende is counted the number of the beast.

¶ The .xiiij. Chapiter beginneth wherin the lambe standeth vpon the mounte Sion, & the vndefyled cõgregation with hym. An Aungel sheweth the euerlastynge Gospell, an other declareth the fal of ꝑ greate whore An other is commaunded wuth his sickle to cut doune the grapes of the vineparde.

¶ The .xv. chapter beginneth, wherein Johan seeth the seuen Aungels, hauinge the seuen laste plages of the wrath of God. On the glassy sea standeth men hauing the harpes of God, & they synge the song of Moyses, & the song of the lambe. The tabernacle of testimonye is seane in heauen.

¶ The .xvi. chaptre beginneth, wherin the seuen Aũgels poure out their vials of gods wrath. The first vpon the earth. The second vpõ the sea. The third vpõ the ryuers. The fourth on the sunne. The fift vpõ the seat of the beast. The .vi. vpon the great flood Euphrates. And the seuenth into the ayre.

The xvij. chapter beginneth, wherin an Aungel sheweth vnto Iohn the iudgemente of the great whore, whyche sitteth vpon the beast. He describeth both her and the beaste at large. Finally he sheweth the meanynge both of hys heades and hornes, wyth other great misterpes more.

The poore persecuted church of Christ, or immaculate spouse of the lambe.

Apoca. 12.

The dragon was wrothe wyth the woman whyche fledde into the wildernesse, and went and made warre wyth the remnaunte of her sede, which kepe the commaundemēt of God, and haue the testimonye of Iesus

Christ

The proude painted churche of the Pope, or sinneful Synnagoge of Sathan.

Apoca. 17.

I sawe a woman sitte vpon a roose coloured beaste, full of names of blasphempe, decked with golde, precious stone, and pearles, wyth whome the kynges of the earthe commytted whoredome, and the inhabiters of the earthe are dronken wyth the wyne of her fornication,

¶ The thirde parte of the Image of both churches, after the moste wonderfull and heauenly Reuelation of saint Johu the Euangelist. &c.

¶ Compiled by John Bale.

¶ I Johan youre brother, and companion in tribulation, and in the kyngedome of patience whiche is in Christe Jesu, was in the Ile of Pathmos for the woorde of God. Apoca. 1.

A small preface vnto the Chri-sten Reader.

FOr so much as this Image of both churches, or exposition vpon sainte Johns Apocalipsis, seemed vnto me (as it came vnto the printing) to be far to much for one volume. I thought to deuide it by equal portions into .iii. smal bokes, as I haue nowe done in dede. Of whome the first contayneth .x. chap. the second .viii. & the third .v. onely, which maketh out the whole number of the .xxii. Some peraduenture will meruaile, that the smaller nūber of the chapters shoulde comprehende so muche of that commentarie as the greater numbre. But if they marke in the text, the abounding of misteries euermore as the matter thereof aboundeth, they will sone leaue their marueylynge.

The nature of this reuelation is, the furder it goeth, the more wonders it sheweth & openeth vnto hym that after prayer shal in faieth reade it and discerne it. Neuer therin are the principles wel perceiued, til the conclusiō therupō folowing doth plainly with the other scriptures cōferred, declare them. In these .v. laste Chapters are the .iii. churches (wherupō resteth the whole argument,

of thys boke) fully by al dew circumstann. ces described, the one turned ouer into a moste fearfull and terrible destruction, vnder title of the olde whorysh Babylon, the other obtayninge a moste glorious rayse, vnder the name of the holy newe Hierusalem.

In the. xviii. Chapter is that execrable churche of Antichriste with the fylthy wares and occupynges paynted oute hereof the holye Goste, & wyth hyr most horrible fall in the ende, hir worldly fauourers shewyng great heauynes, and the seruauntes of God an exceading reioyce.

In the. xix. Chapter is that reioice of the electe numbre ouer the terrible iudgemētes of that whore muche more hyghlye described, the deathe of Christes holye witnesses most plentuously reuenged, and howe the Aungell in no case wyll of Johan be worshypped.

In the. xx. Chapter is the Dragon tyed vp for a thousande yeares, the chosen sorte reygning wyth Christ. Gog and Magog gather them to battayle, and are ouercommen. The dead after that ariseth and receiueth iudgemente.

In the. xxi. Chapter is the church of the chosen

chosen or the newe Hierusalem prepared to
hir spouse. That city cometh downe from
heauen, and is of the holy Goste here, after
most wōderful circumstaunces in hir right
proportion described.

In the. xxii. Chapter, the ryuer of liuinge
waters proceadeth from the trone of God.
John sealeth vp the sayings of this prophe
ci. Christ cōcludeth what his kingdome is,
& who shal be therunto receyued, admonis-
shyng that vnto his worde nothinge be ad-
ded of men in payne of dampnation.

Some hateful and vngodly blasphemers
there are and euer hath bene, which will in
no wise this boke to be of equall authoritie
with the other scriptures of Christes testa-
ment. But dampnably wretched are they,
in the vaine imaginations of their sinneful
hertes. The most hygh Theology and se-
crete wysedome of God the eternal father,
is the blessed doctrine thereof, geuen vnto
his onelye sonne in our humanitie and after
that of him so committed vnto John by the
holy Goste, to be distributed and taughte
by him to the vniuersal christen congrega-
tion. Whych is a most sufficient argument
of the authoritie thereof, what so euer mad
Momus shal quarel to the cōtrary. James

Faber Stapulacensis in his preface prefixed to the workes of Dionise the Ariopagite, doubted neuer a deale to prefarre thys heauenly prophecy to all the other writyngs of the other Apostles, confessynge that in worthines, it farre passed them) all the due circumstances thereof cõsidered. The more vpgher (sayeth he) the light is to the sunne, the more strengthe it hath, & the more clearnesse it ministereth vnto men.

But Womus hath not yet done awaye the madd mystes of hys monkerey, nor yet the darcke dregges of his sophistrie, which both are a great blemishynge vnto hys eye sight. The wisdome of Plato, Homerus, & Cicero, anapleth nothyng in this. Aristotle and Argolle if they were alyue, coulde herein do little or nothynge. Inestimablye more maketh the poore fyshers, learnynge to the vnderstandynge of these misterves, then the proude painted eloquence or farre fet reasons of the philosophers. The Lorde geue vs grace from the barne of hys moste plentouse scriptures, to fetche the fatte feadyng of our feble and hungery soules, that we maye by them obtayne hys strength into the lyfe euerlastynge.

The

The thyrde part of the Images of both churches, after the moſt wonderful and heauenlye Reuelation of ſaynte John the Euangeliſte.

Compiled by John Bale.

The.xviij.Chapter.

UNder the title of Babilon is here in this Chapter folowinge deſcribed the fearful iudgemente of the malignaunt churche, with the ruinouſe fall of Antichriſte and his kingedome, prefigured afore in Eſai and Hieremye.

The Text.

1 And after that I ſawe an o-
ther Angel 2 come downe from
heauen 3 haueinge great power
4 and the earthe was lyghte-
ned wyth hys bryghteneſſe. 5
And he cryed myghtelye wyth
a ſtronge voyce, ſayinge. 6
Shee is fallen, ſhee is fallen 7
euen greate Babilon 8 and is
become the habitation of De-
uyls 9 and the holde of all foule

spirites 10 and a cage of all vn-
cleane and hatefull birdes. 11
For all nations haue dronke of
the wyne 12 of the wrath of hir
whoredome. 13 And the kynges
of the earthe haue committed
fornication wyth hyr. 14 And
hyr marchauntes are waxen
ryche 15 of the habūdaunce of
hyr pleasures

The Commentarie.

1 After these manifolde visions (sayeth saynt John) I was yet ware of an other aūgel or heauenly messenger of the Lorde, cōmyng down from heauen, which is the habitacle of God. For from aboue al goodnesse commeth. This Aungell betokeneth the faythfull preachers of oure age, and is all one with the Angel that had the seale of the lyuynge God in the.vii. Chapter, wyth him that was clothed wyth a cloude in the x. Chapter, & with him that proclamed the fal of Babilon in the.xiiii. chapter.

2 In that he is said here to come downe frō heauen, is signified that they are sente to

God

God hauing great power, wyth constaunt feruentnesse of spirite, strongelye to declare his will, to the vtter destruction of the whore. For like as the father hath lyfe in him selfe, so hath hys sonne Jesus, and so hath in hym hys Godlye ministers.

3 Hys power is an euerlastynge powr, retaininge both lyfe and dethe.

4 With the brightnesse, not of thys angel which was but a messeger, but of the powr that was geuen vnto him, was the vniuersal earth abundauntly lyghtened. For fulfilled all the worlde of the glory of God, where as his word shineth, and his veritie is once spred by the true Godly preachers

5 In this strong power cried he mightely, & in thys cleare light was his earnest voice heard, vttering thys sentence to the world.

6 She is fallen cleane downe that was so proude, she is turned ouer that was so glorpouse an whore, yea, euen the great Babilon hir selfe, or blasphemouse churche of the Hypocrites.

7 By the iudgemēt of God is she brought to vtter confusion. First had she a fall by the death of Christ, when the prince of this world was throwē forth. Marke ỹ destruction of Hierusalem, wher the churche of the

Iewes did cease, the material temple of Solomon, and clearly ouerthrowē, not one stone vpon an other remaynynge. Nowe shall she haue an other much worke by the plaine manifestation of his word, to the comfort of al his electes. And both are of one certentie though the one be past and the other yet to come. Cōfer with this place the ouerthrow of the monasteries in England, Denmarke, the fre cities of Germany, and certayne other regions, and thynke that more sorowes are yet commynge.

8 These are the causes of hir fal, and occasions of hyr ruyne before the Lorde. She is become the filthy habitatiō of deuils much more then before hir first fall, for now they enter in by heapes, yea, seuen for one afore.

9 Now is she the stinkynge hold of al vncleane spirites. ffor ther haue al the kindes of Idolatry their earnest maintenaunce, by hyr spiritual occupiers the bysshoppes, prieste s and religiouse. There reigneth Simony, Sacrilege, Vsurpe, ffraude, Ambition, malice, glotony, auarice, pryde, fylthynesse, and all mischiefes besyde.

10 Now is she the corrupt caye of al vncleane foules, and hateful bryddes. ffor in hyr dwelleth the aduouterouse cardenals, the

buggerys

buggery bysshoppes, the prostibulouse prelates and prieſtes, the Gomorre and monkes, chanons, friers, and nonnes, An innumerable ſwarm of Sodomits. These doth Esaie in similitude compare vnto wylde beastes, Dragons, Estriches, daunſynge apes, howlettes, meremaides, and other odible monsters. ffor there is mockynge and mowynge, cripng, and pellyng, croſſynge, and gappynge, cumperynge and clopynynge, wyth manye other feates. Here coulde I shewe wonderfullye muche by the hyſtories of the ſtewes of both kyndes at Rome. of the profittes receyned thereof, that occupying of Winchesters rentes in England, of ſaynt Lewes mantill in the grape fryers of Paris, of the hallowe piller of oure Lordes lengthe in Lyons, of the good Goſtlye father that conſtituated .ij. hundred nonnes in hys tyme, of the burnynge of infantes in theyr lakes, and of manye other ſtraunge myſteryes els, were it not for loſynge of the tyme and hynderynge mens conſciences.

¶ She is fallen, she is fallen (ſayeth the angell) and therfore be glad of it. ffor all nacions of the worlde, a ſmall ſimpell numbe excepte (whō god hath preſerued of his goodnelle) hath dronkē of the wyne of her whore-

dome,

dome. For not geuyng thankes vnto God whē cause hath bene offered, they haue fallen into moost depe errour. They haue sought hyr sorceries with deuotion, beleued hir doctrins, and so folowed them in effect.

12 And therfore they shal tast of the wrath of God, or penalties due to that aduoutery of the spiritie or vice of Idolatry ministred by hir. I shal haue no pyty (saieth the Lorde) vpon hir children, for they are the children of fornication.

13 The myghty kynges and potentates of the earth, not hauynge afore their eyes the loue and feare of God, haue cōmitted with thys whore most vile fylthynesse, abusinge them selues by manye straunge or vncommaunded worshyppynges, and vyndynge them selues vi other to obserue hir lawes & customes. At the examples, doctrins, counsels, and persuasions of hyr holpe whoremongers haue they brokē the couenauntes of peace, battailed, oppressed, spoyled, rauished, tyrānously murthered innocentes, yea for vayne folishe causes, and more vaine title, neither godlines nor honestly regarded, as though ther were neither heauen nor hel God nor accountes to be made.

14 And hir mitred machauntes, hir shorne

ſoldiours, hir maſſe mongers, hir ſoule ſel
lers, and hir marte brokers wexed verye ry-
che thorow the ſale of hyr oyles, creme, ſalt
water, bread, orders, hallowings, houſelin-
ges, aſhes, palme, waxe, frankencence, be-
des, croſſes, candelſticks, copes, belles, or-
ganes, Images, reliques, and other pedla-
rye wares.

15 And are become veri wealthy in the ha-
bundaſſce of hir pleaſurs. They haue got-
ten in vnto them places and princelye hou-
ſes, fatte paſtours and parckes, medowes
and warens, ryuers and pondes, vyllages
and townes, cytyes and whole prouinces,
wyth the Deuyll and alle is, beſydes other
mennes wiues, doughters, mayd ſeruaun-
tes, and children whom they haue abhomi-
nably corrupted. What profittes they haue
drawen vnto them alſo by the ſale of great
byſhoppryckes, prelacies, promotions, be-
nefices, tot quoties, pardons pilgrimages,
confeſſiõs, and purgatory, beſides the pear-
lye rentes of cathedrall churches, abbayes,
colleges cõuentes, foreſtes and ſuch other,
it were vnreaſonable to tel. No pleaſurs are
in the fardeſte parte of the worlde, but they
wyl haue plentye of them. Yet can they for
the tyme preach vnto other men cõtempt of

the

the worlde, and commende both pouertye and fastynge.

The Text.

1 And I hearde another voyce frome heauen, saye. 2 Come awaye frome hyr (my people) 3 that ye be not partakers in hyr synnes, 4 least ye receyue of hir plages. 5 For hir sinnes are gone vp to heauen, 6 and the Lord hath remembred hir wickednes. 7 Rewarde hyr euen as she rewarded you 8 And gyue hyr double accordynge to hyr workes. 9 And poure in double to hyr in the same cuppe, whyche she fylled vnto you. 10 And as much as she glorified hyr selfe, and lyued wantonly, 11 so much poure ye in for hyr of punishmēt and sorowe.

The Commentarye.

1 Beſydes all thys (sayeth sayncte John) yet

yet heard I an other voyce frō aboue, betokening an other mouing of the spirit wherby the Godlye ministers are taught of the Lord. And this was therof ꝑ swete warning
2 Come awaye my people frome that wicked Babilon wyth Eldras, and frome that stynking Sodome with Loth. Haue no more to do with that whorish church. Forsake hyr false religion and defiled sacramentes. Refuse hir wanton ceremonies, detest hyr superstition, leaue hyr beggerlye baggage. Meddle no more with those whoremōgers, those Nicolaitanes, those Balaamites. Abhorre their abhominable studies, maners, & lyfe, repentynge in hert all foleishnes paste. Resort vnto me (sayth the Lord) al you that labour and are laden, and I shal ease you of your heauy burdens.
3 Submit your selues no lenger to the yoke of the infidels, but set your selues at large, leaste ye be partakers of hyr abhominable synnes, & so receiue of hir plages, which is the great vengeaūce of God. Let it suffise you that hath be done already at the pleasure of the Heathen in the vnlawful seruice of idols. And learne frō hēceforth to be more godly wyse, leaste ye be damned with the wicked. I remembre that Iohn Hildeshē in

hys

his boke in turpia pingentem, sheweth that Caplarandus Petragoriensis a frenche cardinal, whē question was moued at his table of Apostates, commended the order of cardinalles in that there was none amōge them. Vnto whō Peter Thomas a Carmelite fryer (which was notwithstandinge within a while after the patriarke of Constantinople) made this true answere, What they be (saith he) that goeth from other orders I can not tel, but sure I am that they which go from your order are saintes. As by example, saint Hierome, Petrus Damianus, Petrus de Mozone, & such other.

4 Besides the wholsome and monishmentes of the scripture hath many godlye men geuen warnynges of these matters, both in the primatiue church, and in euery age sēce Manye notable Doctours and fathers, sence the popes first rayse, hath in their famouse writinges called vpon the churches reformation. As Bertramus, Herebaldus, Johānes, Scotus Monachus, Berēgarius Thuronenses, Bruno Adegauensis, Petrus Damianus, Walerianus Medburgēsis, Bernardus Clarenallensis, Robertus Tuicensis, Joachym Abbas, Cirillus Grecus, Joannes Salysburiensis, Gilbertus

tus Leicestrius, Angelus Hierosolimitanus Guihelmus de sancto amore, Guido Bonatus, Nicolaus Gallus, Hubertinus de Casali, Petrus Johannes, Marsilius Patauinus, Johannes Varps, Arnold de vylla nona Michael Cesenus, Guylhelmus Ockã, Nicolas de Luca, Marcus de Florecia, Johãnes Wiccleue, Joannes Husse, Michael de Bononia, Joannes Hildesheu, Dantes Aligerius. Franciscus Petrarcha, Nicolaus Cleinangis, Petrus de Aliaco, Joannes Gerson. Laurencius Valla. Lodowicus Arelatẽsius, Johãnes Segobius. Thomas Redonensis Gallus, Matheus Parmarius, David Bois, Diomsius Carthusianus, Johãnes Wiluerton, Johãnes Bocchous, Johãnes de Wesalya Wormaciensys, Johãnes Gepler, Johãnes Crutzer Wessalus Groningensis, Eneas Sylnius. Rodericus Zamorensis, Julianus Buxrensys, and Hieronimus Sauonarola, besides those that hath writtẽ in our dayes, as Johan Reuelin. Baptista Mãtuanus, Baptista Panecius, Jhoãnes Crestomus, Erasmus, Luther, and such other, of whome they haue condempned the more part for heretiques. To recite their testimonies and writinges, it would requyre much time, and therefore I passe it ouer here

Onlye haue I rehersed theyr names) as I conside do yet meane more) to put ye in remẽ braunce that god hath alwaies had some in the worlde, whyche hath not in al poynt es consented to their blasphemies, though they haue not had the lyght of this treuth so opẽ as we haue it now. Manye Godly Emprours and counsels generall haue attempted this reformation in the church, but euermore haue they fonde hagodly princes against them, to holde the Antechristes stil in their wickednesse. Yet doubte I not but Pharao wyth hys hoste shall perysshe in the sea, and the proude Jewysshe priestes in the cytye, for theyr manye folde blasphemyes, at the tyme now appointed of the Lorde.

§ For the synnes of this whore, or abhominations without numbre of that false relygyon, her straunge Idolatrye and slaughter of innocentes are gone vp vnto heauen against her, requyryng the great vengeaunce of God. The filthinesse of them hath moued hym to wrath, and kyndled hys displeasure towardes her, puttinge him in remembraunce of hys eternall decre concernynge her destrucion. The greatenesse of her mischefes hath touched heauẽ, & hath axed wyth Sodome and Gomor the fearefull plagẽs

threa-

threatened her,

6 And the mercyfull Lorde beholdyng the afflictyon of his people, and pytyenge theyr miserable thraldom in that spirituall Egipt, hath considered her vngodlye behauer, waged her wylful wretchednesse, and measured her vnmercyfull murther, cõmaunding his appointed ministers to execute vpõ her his iudgementes without mercye.

7 Rewarde her nowe (saith he) in euery cõdicion as she hath rewarded you afore. Measure agayne vnto her, lyke as she hath measured to you, now that ye haue the iudgmẽt seates. Crye out vpon her as shee hath cried out vpon you. Snare her as she hath snared you. Destroye her as she hath destroyed you. As she hath take vengeaunce of you, so take you vengeaunce agayne of her. Lyke as she hath afflycted you, Judged you, and condemned you by the lawes of men, so scurge you her agayne, iudge her an harlot, and condemne her to hell by the mightye worde of God

8 He that you geue her two folde in punishment accordinge to her wicked deseruings. Where as she hath taken from you no more but the life of the bodys take you away frõ her againe the lyfe both of bodye and soule.

9 Into the same bytter cuppe of sorowes that she hath fylled vnto you in her malice, poure you in double agayne to her, Where as she hath geuen you a tẽporal death, gyue her the death euerlastynge, doublynge vnto her both the griefes & continuaũce of them.

10 Yea, considre how greatlye she hath glorified her self agaynst God in blasphemouse errours, in pryde, in pleasurs, and in wanton lyuinge.

11 And so much let there tast of most terryble punishmentes, sorowefal plages, wapelinges, and gnashinges of tethe. An holye priesthod hath she prentended, a regal dignitie hath she vsurped, and both those powers most shamefullye hath she so abused, therfore let her haue the penalties dew vnto such presumption. Take from her, her pleasaunt Euphrates wyth the spoyles and profytes, wherin she hath inordinatlye delighted, and thorow her in to most depe wretchednesse here, besides ỳ shall folow in an other worlde.

The Text

1 For she sayth in her hert, I sytte, beynge a quene, and am no wydowe, and shall see no sorowe. 5 Therfore shall her plages

plages come at one daye, 6 death, and sorowe, and honger 7 And she shall be brent wyth fyre. 8 For stronge is the Lord God, 9 which shall iudge her.

The commentarye.

1 For hyghlye she standeth in her owne cõceite as yet, boasting her selfe to be the great goddnes of the earth.

2 I sitte here in welthe, and pleasure (saith she) beynge a glorioυse quene, yea, the holye churche her selfe, haυynge authoritie in heauen, in earthe and in hel, wyth power to lose and bynde, saue and damne. Wyth me is it not as with them that are not of this worlde or haue no dwellynge place here, for al is at my wil and pleasure.

3 I am no desolate wydowe. The powers of this worlde standeth by me. The mighty princes and potẽtates defendeth me with the death of innocẽt people. Neuer was Nero Domicianus, Troianus nor Maxẽcius wyth other cruel tirraυntes, more sure vpon my side in defẽce of superstitions, than they are yet stil to this houre,

4 Therfore I cã take no scathe, nor yet feale any sorowe, I shal be ladye for euer. Ne-

ner shall my seate be remoued. Neuer shal I fall, nor any myshappe lyghte vpon me. Such are the bold bragges of the papistes, that Peters lytle shyppe maye well be moued with ỹ tempest of heretiques, but neuer shall it be ouerthrowen, Thinking therby that whorysh churche shall euermore contynue, and neuer come to nought.

5 They consyder not how stronge the lambe is, agaynst whom they dailye fight. And therfore shall the terrible plages (whyche God hath appointed her to suffer) heauenly lyght vpon her, and all in one day.

6 And ones shall he poure vpon that wycked congregation, deathe, sorowe, and hunger, lyke as he dyd fyre and brymstone vpō the synnefull cytyes. Perpetuallye shall they be depryued of that lyfe wyche is in Christe Jesu. Continuall weppynge and tethe gnashynge shal they haue, their worme neuer dyenge. Styll shall they inwarde lye famishe, & neuer with felicite be satisfied

7 With vnquencheable fyre shal this whore be brent with her whole generacion of hypocrytes, prepared for the deuyll and hys aungels.

8 Effectuall and trewe is thys sentence, for myghtye is the Lorde that shall iudge her,

And

and condemne her by his worde.

9 Juste is he in hys promes, trewe in hys sauinges, glorpouse in hys workes, holye, terrible, and fearful in hys iudgmētes against the wicked. None shall be fownde able at that daye to restrayne the least part of hys purposed vengeaunce, neyther Mary throwing in her bedes into sayne Michaels balaunce, Johan Baptist with his lambe, Peter wyth his kepe, nor yet Paule with his lōg swerd. Though Moyses and Samuel, the chosen prophetes of the Lorde, yea, with Noe, Daniel, and pacīēt Job should stāde before him at that day, yet shoulde they not be harde.

The Texte.

1 And the kynges of the earthe
shall be wepe her. 2 and wayle
ouer her, 3 whych haue commyt-
ted fornycatyon, 4 and lyued
wantonlye wyth her. 5 whan
they shall se the smoke of her bur
nynge, 6 and shall stande a far-
re of. 7 for feare of her punyshe-
ment sayeng. 8 Alas alas, that
greate cytye. 9 Babylon, 10 that
mightye city. 11. For at one hour
commeth thy iudgement.

The commentarye.

1 Moreouer the carnallye mynded kyn-
ges of the earth (saith ye aforesaied Aungel)
which haue for her pleasure abused their au-
thoriti and power shal take her sodē destruc
cion in this lyke verye heauelye.

2 Yea, they shal moste sorowefullye bewai-
le them selues ouer her, as men verie discon-
tented wyth that ordinaunce of God.

They shall be sorye in theyr hertes that hys
wordē

worde is become so stronge agaynste her, þ they can resist it with swerde, fyre, and halters no longer. They shall be pensyue and heauy to se all go to wracke, they beyng no longer able by the slaughter of innocentes to vpholde her glitteriug estate.

3 Specyally shal they be sore discontēted with the matter, wherin they haue with her committed the whoredō of the spirite by many externe worshippynges of dyse wafer cakes, apples roodes, relyques, ladyes, Images, sculles, bones, chyppes, olde ragges, showes, botes, spurres, hattes, breches, whodes, nightcappes, and such lyke.

4 And they that haue lyued wantonlye with her in folowyng her vayne obseruaciōs in mattenses, houres, and Masses, in sensinges, halowynges, and fonte halowynges in going processiōs with canapie, crosse, and pyxe, wyth banners, stremers, and torchelight, with such other gaudes to folysshe for chyldren, no godly admonysshment taken of the scriptures. For vnder the kynges here, are also to be vnderstanded those peoples, whome they haue wickedlye gouerned, and constrained by theyr lawes to such abhominable vsages.

5 Dolorouslye shal these kynges lament,

whan they shall beholde the filthy smoke of her burnynge, or whan they perceyue that the commyng to the tryall of the scriptures, apereth nothing but a vyle stinkyng smoke noysfull to the eyes, chokynge to the throte, and euermore blemyshynge the comfortable light. The church of the wicked (sayth Dauid) is as the dulst that is blowen forth of ỹ wynde, the shadowe that passeth awaye the smoke that vanyshethe, and the ware that melteth in the fyre, yea, of al fantastical vanites the most.

6 A farre of shall they stande tremblynge at the mageste of Gods worde, fearyng to be destroyed or to loose theyr worldlye honours also by the same, as dyd the duke of Bauary and Brunswick with other popishe princes at the last counsayl of Rapnesburg. For the cõtinuall clamour of Eckius, Cochleus. Tregarius, Scatzgerus, Pelargus, Perborne, Hofmeister, Badya, Wynchester, & suche other dyrtye doctours of theirs is euermore, that the Gospelers wolde haue all thynges in common. And therfore do these persecute them, and woulde not haue that churche to go doune, thynkynge that if it once should fall, they should not longe after contynue.

7 Thus

7 Thus do the chyldren of Cain whiche haue murthered their poore innocente bretherne, feare that euerye man lokynge vpon them wolde destroye them. As men forsake of God they dispayre in thē selues, lokinge for none other but dampnacion, nowe that they can haue no more masses, holye prayers nor suffrages, & cōplayninge after this sorte.

8 Alas alas that greate cytye, that beutyfull Babylon, that blessed holye mother the churche, whiche somtyme had so manye Popes pardons, so manye Bysshoppes blessynges, so many holy stacions, so manye cleane remissions a Pena et culpa, so manye good ghostly fathers, so manye religiouse ordres, so muche holy water for spirites, and sainte Jhons Gospels with the .v. woundes & the length of our Lord for drowninge, is nowe decayed for euer.

9 We sorow, we syghe, we sobbe, we are sore disquyeted, for payne we pante, trēble, and quake to se our derelye beloued Babylon turned vpsyde downe, whom we tooke for a moste wonderful miracle.

10 Oh, that cytye, that cytie, that somtyme was so mightye and strong, so fayre & bewtifull, so glorioulse and holye, is now become waste and desolate.

11 At

11 At once is the terrible iudgemẽt of God commen vpon the vnloked for. Sodenlye arte thou destroyed wyth the spirite of hys mouth vnthought vpon, Alas who shall praye for vs nowe? who shall synge Dirges and trentales? who shall assoyle vs of oure sinnes? who shall gyue vs ashes and palmes? who shall blesse vs wyth a spade, and synge vs oute of purgatorye whan we are dead? If we lacked these thinges, we are like to want heauen. These are the desperate complaynes of the wycked.

The Text.

1 And the merchauntes of the earth 2 shall wepe and wayle in them selues 3 because no manne wyl bye their wares any more. 4 The wares 5 of golde 6 and syluer 7 and of precyouse stones 8 neyther of pearles 9 and sylke 10 and raynes 11 and purple and scarlet 12 and all thynne woode 13 and al maner vessels of yuery 14 and all maner vessels of moste precious

pretiouſe woode 15 and of braſſe 16 and of yron 17 and of marbyll 18 and ſynamon 19 and odoures 20 and oyntmentes 12 and frankenſence 22 and wyne 23 and oile 24 and fine floure 25 and wheate 26 and cattell 27 and ſhepe 28 and horſes 29 and charettes 30 and bodyes 31 and ſoules of mē.

The Commentarie.

1 Now foloweth in courſe the marchaſites of the earth, the ſellers of wares in the temple, the marked muſter of Mahomete and the Pope.

2 They ſhall wepe and mourne, wayle and lament inwardly in them ſelues, bothe wrynging their handes for ſorow, and ſcratchyng their heades for verey anguyſh.

3 Becauſe they ſe all men go from them, and none in a maner are diſpoſed to bie their pedlary wares any more.

4 As theſe wares are ſpecially, which followe here in coarſe.

5 They will paye no more money for the houſel lyppynges, bottome bleſſinges, nor

for

for kepst me and seist me not aboue the head and vnder of their chalices, which in manye places be of fyne golde. Neyther tegarde they to knele anye more doune and to kysse their pontificall rynges, whiche are of the same metal.

6 They wyll be no more at coste to haue the aper beaten and Idols perfumed wyth theyr sensers at principall feastes, too haue their crucifiers laped vpon horses, or too haue them solempnelye borne aloste in their gaddinges abrode, with the religiouse occuppenges of their paxes, cruettes, and othere Jewels which be of siluer.

7 Neyther passe they greatly to beholde pyerpouse stones anye more in their. ij. horned mytres, whan they hallowe their churches, geue their whorysh orders, and triumphantly muster in procession.

8 Nor in costuouse pearles in their copes perrours, and chrisbylles, whan they be in theyr prelately pompouse sacrifices.

9 Wen knowyng the word of God supposeth that their ornamētes of sylke wherwyth they garnysshe their tēples & adourne their Idols, is very blasphemouse and deuelyshe.

10 They thynke also ỹ their fayre whyte rochet.

rochettes of rapnes or fyne lynen clothe their cooftlye grape ampfes of calaber and cattes taples.

11 Their freſh purple gownes whan they walke for their pleaſures, & their red ſcarlet frockes whan they preache lyes in the pulpit, are very ſuperfluouſe and vaine.

12 In theyr thynen woode (whome ſome men call algume trees, ſome Baſyll, ſome Coral) maye be vnderſtande al their curyouſe buildinges of tempeles, abbeyes, chappels, and chambers. All ſhrynes, Images, churchſtoles, & pewes that are well payed for. All banner ſtanes, Pater noſter ſcores, and peces of the holy croſſe,

13 The veſſels of puory comprehendeth al theyr maſſidy diſhes, their offryuge platers their reliquye chyſtes, their god boxes, theyr drinking horns, their ſyppinge cups for the hiccough, their tables whereupon are charmed their chalyces and veſtymentes, theyr ſtādiſhes, their combes, their muſke balles their pomaūder pottes, and their duſt baxes with ſuch other topes.

14 The veſſels which after ſome interpretours are of precioufe ſtone, or after ſom, of mooſt precioufe wood, betokeneth their coſtuouſe cuppes or cruſes of Jaſpar, iacincte

amel,

amuel, and kyne berall, and theyr alabaster boxes wherwith they anoynt kynges, conferme chyldren, and mynyster their holye whorshe orders, Theyr pardon masers, or drinking dysshes, as sayncte Benettes bolle, sayncte Edmondes bolle, sayncte Gyles bolle, sayncte Blythes bole, and Westmunster bole, with such other holy reliques.

15 Of brasse (which cõtayneth latten, copper, alcumyne, and other harde metals) are made al their greate candelstickes, holy water ketels, lampes, deskes, pyllars, butteraces, bolles, belles, and manye other thynges more.

16 Of stronge yron are the braunches made that holde vp the lyghtes before theyr false Goddes, the tackes that sustaine them for fallynge, the lockes that saue theim from the robberye of theues, theyr fyre pannes, barres & polyes, wyth many other straunge gynnes besyde.

17 With marbyll moste commonly paue they their temples, and buylde stronge pyllers & arches in their greate cathedral churches and monasteryes, they make thereof also their superaltaries, their tombes, and their solempne graue stones, besydes their other buyldynges wyth freestone, syncte,

ragge, and bycke, comprehended in the same.

18 By the Sinamon is mente all maner of costly spices wherwith they bury theyr Bysshops and founders, least they shoulde stynke when they translate them agayne to make them saintes for aduauntage.

19 By the smellynge odours, the swete herbes that they strowe abrode at theyr dedications and burials, besides the dāmaske waters, bawmes, moskes, pomaunder, cyuet, and other curpouse confections that they bestowe vpon theyr owne Prycpouse bodyes.

20 The oyntementes are suche oyles as they mingle wyth rose water, aloes, & spike with other merry conceptes, wherwith they anoint theyr holy sauours & rodes to make them to sweat and to smel swete, whē they are borne abrode in procession vpon theyr hygh feastfull dayes, lyke as doctor Rede vsed his olde rotten roode of Beckles in Nothfolke vpon the holyrode dayes.

21 Frankensence occuppe they otte, as a necessarie thynge, in the sensynge of theyr Idols, hallowinge of theyr Paschal, coniurynge of theyr ploughes, besydes the blessynge of their palmes, candels, ashes, and

theyr dead mens graues wyth Requiescant in pace.

22 Wyth wyne synge they theyr masses for money, they housel the people at Easter they wash theyr aultare stones vpon maūdy thursday, they faste the holy Jmbrynge dayes, besydes other banketynges all the whole yere to kepe theyr flesh chast.

23 With oyle smere they ponge infantes at baptisme & bishopping, they grease theyr masselmōgers and geue theim the marke of Madian, they anele theyr cattell that sterue, and do many other feates els.

24 Fyue floure is suche a merchaundyce of theirs, as far exceadeth all other, and was first geuen thē by pope Alexander the first thinking Christes institution not sufficiēte nor comely in vsinge the cōmune breade in that ministerie For ỹ ware hathe broughte theym in theyr plentifull possessions, theyr Lordshyps, fatte benefices, & prebēdaries, with innumerable pleasures els.

25 Wheate haue they of theyr farmes, wherof they make pardon breade and cakes to drawe people to deuocion towardes theym.

26 Cattell reeepue they offered vnto theyr Idols by the Idiotes of the countryes for

recouer of sondrye diseases, besydes that they haue of theyr tythes.

27 Shepe haue they sometyme of theyr owne pasturs, sometime of begging, sometyme of bequestes for the dead, to cry them out of theyr fearfull purgatorye, whē they be a slepe at midnyght.

28 Great horses haue they for mortuaries for offices, for sauers, gyftes, & rewardes, to be good Lordes vnto thē that they maye hold styll theyr farmes, and to haue sāuder waspe their sonne and theyr heire a preste, or to admit him vnto a manerly benefice, þ he may be called maister person, & such like.

29 Charets haue they also or horse litters of all maner of sortes, specially at Rome, with fote men runnyng a both sydes of them, to make rowme for the holy fathers.

Of whome some carye their owne precious bodyes, some theyr treasure, some the blessed sacrament, some holy reliques and ornamentes, some their whores, and some theyr bastardes.

30 The bodies of men must neades be iudged to be at theyr pleasure, so long as christen prouinces be tributaries vnto thē, princes obediēte, peoples subiect, & their lawes at theyr commaundemēt to slea and to kyl.

And to make thys good, who hathe not in Englande payed his peter penp ſometyme to acknoweledge hym ſelfe a bonde man of theirs at the receite of hys pereipe houſell. Furthermoze pet, beſides their market muſter of monkes, frpers, and prieſtes, they haue certaine bond menne, of whome ſome they ſel to the Venecianes, ſome to the Genues, ſome to the Portingales, and ſome to the Turkes, to rowe in their Gallyes.

31 And laſte of all to make vp their market, leaſt any thinge ſhoulde eſcape the handes, theſe vnmercifull bribers maketh marchaundyſe of the ſoules of men, to depryue Chriſte of his whole right, ſendyng manp vnto hell, but not one vnto heauen (vnleſſe they maliciouſly murther them for the truthes ſake) and al for monep. After manp other ſortes elſe abuſe they theſe good creatures of God, whome the holy Goſte here nameth by courſe as thynges comprehendynge all other, beſydes that Mahomites miniſters in theyr ſorte in Barbary, Grece, and Egypt. For nothing vnder the heauēs leaue thei vndefiled. Much were it to ſhew here by the Cronicles ſeuerallye, of what Pope they haue receiued authoritie, power, & charge to vtter theſe wares to aduantage

and

and how they came first from the old Idolatours by ꝑ large testimonies of Sapiẽce, Esaie, Daniel, Baruch, Oseas, and the other Prophetes. At one houre shall these marchauntes for their abhominations be plaged, nothynge that the vayne louers of thys worlde haue trusted in, auaylinge thẽ nor yet healping thẽ. ffor at al times in this last age of this world (whom John calleth the last hour) are the wicked reprobates cõdempned of God, and so reserued to the later sentence of the iudge. ffor it foloweth in the texte.

The Text.

1 And the apples that thi soule lusted after are departed from the. 2 And all thynges whiche were daynty, and hadde price 3 were departed frõ the + & thou shalt fynd them no more. 5 The marchaũtes of these thynges 6 whiche were wared ryche by hir 7 shal stand a farre of, from hir, for feare of the punishment of hirs weping and waylynge,

and sayinge. 9 Alas alas, that greate cytye, that was clothed in raines, and purple, and scarlet, and decked wyth golde, and precioule stone, and pearle. 19 For at one houre so greate ryches is come to nought.

The Commentarie.

1 And the delicioule appels (saith that three tenynge voyce of the holy Goste vnto thys whore) that thy wretched herte hath so sore lusted after by so manye vnsaciable desires are now departed from the. Men of ryppe learning and iudgement, whom thou couetedeste to haue for defence of thy glorioule whoredome, thy abhominations perceiued will no lenger dwell with the, but vtterlye leaue the, detest the, and abhore the. Whers as they haue afore auaūced the to the worlde now will they by the scriptures reproue the to the same.

2 In lyke maner all those thynges whiche were afore tyme verye precioule & deynty vnto the, and whom thou haddest for their goodnes in muche estimatiō, are nowe for thy lendenes gone awaye cleane from the,

biddynge

hyddynge the for euer adieu. Men of sober discretion and liuynge, whome thou hast afore time prētēded much to fauer, as thinges commodiouse vnto the, to the clokynge of thy hypocrisie, thy conditions now knowen, do daylye more and more decline frō thy dead obseruations and moste dampnable superstitions. And where as they thought the afore very holy and good, they suppose the now both detestable and deuillish.

3 So that from henceforth the veritie opē none shall remayne wyth the nor defende thy knowen whordome, but hypocrites, mē pleasurs, flatterers, babblyng sophisters baudynge, canonistes, Epicures, & blasphemouse Antichristes. As for menne that be godly wyse, sober, vertuouse, learned, well occupied, and mynding the glory of God, wyll vtterly refuse the, and forsake thy pestiferouse wayes.

4 Thou shalte fynde them no more vpon thy side pleatyng. No more shalt thou haue their fauer, nor yet their swete sineing. Neither shal their doctrine maintaine thy vain ceremonies, nor yet their conuersation obserue thy croked customes any more. Yea, be thou certayne and sure of thys, that be they once gone from the cleane, neuer shall

they agayne returne vnto the. Onely shall thy wicked remnaunt be beastes & babblers spithy workers and dronkardes, as in Eckius which had .iii. bastardes the same yere ỹ he disputed at Lipsia against the mariage of priestes, Natalis beda, Chlictoneus, Liset, Godet, Sutor, Delphus, and de quercu at Paris. Braggynge Winchester, the Popes paraclete in Englande, that is maister of the Stewes at London, and suche other dyrty donghylles.

¶ The busy marchauntes of these earthly thynges afore (saith the voyce agayne vnto John) which were become very fat, welthy and riche thorowe quicke sale of the wares of thys whorish church, shal at the daye of hir destruction stande a far of bewaylinge hyr fall. Farre diuers are these in theyr marketes from the vsage of other occupiers in the worlde. For where as they sell theyr wares but once, and loke no more for them agayne, these sel them euery day and yet retayne them styll. And where as they sell the very wares in dede, these sel no more but the syghte, the sounde, and the shadowe. As the lokynge vpon theyr Images, the noyse of theyr belles, the spreading out

of theyr

of theyr ornamentes, the shewe of theyr Jewelles, the vse and occupiynge of their instrumentes, the kyssynge of theyr reliques, the wynde of theyr lyps, the spatle of their tungues, their idle prayenges, and vnholye merites. But styl they kepe to them selues the golde, the syluer, the precyouse stones, the pearles, and such lyke, though they neuer cost them monie. Yea, so would they do also the learnyng and good lyuyng if they had thē as they haue not. For none woulde they haue learned nor yet vertuouse in the syghte of the worlde, but theyr owne sinered Sodomites.

6 How and wherin these marchauntes are ryche it is shewed afore, and besides that al the worlde dothe knowe it.

7 But nowe in the fall certainely of theyr whorysshe churche, wyll they stande afarre of. They wil be none of hirs when they se hir go down, lest thei should go down with hir and be punished with penurye, or leste they shoulde be drawen, hanged, and quartered as many haue bene in Englande.

8 Rather will they holde a fayre face outwardely for aduantage, inwardly in theyr hertes bewaylynge hyr ruyne, or secretely among them selues deplorynge hir decaye,

tyll suche time as they may be bold to play the knaues agayne, saynge after thys wepynge sorte.

9 Alas alas that notable cytye that Babilonyshe Rome that ruled all the worlde, that holye churche that was so beutifullye adourned with fyne sylke, purple, and scarlet in hyr coopes, vestures and ornamentes and was so preciously furnished with gold precyouse stone and pearles, in hyr chalices crosses and miters, and in al other prodigiouse and pompouse Jewels.

10 Alas for hir alas, for now at one houre in this later age of the church, by the Gospel preaching is so exedinge greate riches, glorye magnificence, and honoure of oure holie mother come euen to nought. Yea, oure manifolde prelacies are not regarded amonge theim, but vtterlie contemned and despised.

The Texte.

1 And euerye shyppe gouernoure, 2 and all they that occupyed shyppes, 3 and shyppemen whyche worcke in the sea, 4 stode afarre of, 5 and cryed, when

8 when they sawe the smoke of
hir burninge, sayinge. 7 What
citye is lyke vnto thys greate
cytye? 8 And they caste dust on
their heades, 9 and cryed we-
pyng, & wailinge, and sayde. 10
Alas, alas, that greate cytye,
wherin were made riche, 11 all ỹ
had shyps in the sea, 12 by the
reasō of hir costlynes. 13 For at
one hour is she made desolate.

The comentarye.

1 In lyke case euerye shyp maister, whiche betokeneth diocesanes, bysshoppes, and ordinaries.

2 And all they that occupye boates, whyries, and scutes, or sayle vpō the sea, as they do which among the wauering multitude are taken for persons, vicars, and curates

3 Yea, and mariners also that worke in the sea, by whome are signified soule priestes simple penitensers, and holy water mōgers daily peruerting the ignorant people.

4 All these (sayeth the voyce) will stande a far of when they se hir destructiō. No lēger

wil

wyll they ſtande by hyr, when they feele hyr profitable and pleaſaunt vnto them. Wecap once the ſwete profytes, and they are gone awaye.

5 Yet wyll they turne toward hir againe, and crye oute when they ſhall beholde the fylthye ſmoke that ſhall ariſe of hyr burnynge.

6 When hyr wiſdome apereth folyſhnes, hyr doctrine deuilliſhneſſe, and hir ſanctitie wickednes by the worde of God, they ſhall ſorowfully lamente for their owne healpes ſake, ſaiyng thus in their deſperate hertes.

7 What cyty in the worlde can be thought lyke vnto thys mighty cyty, either in magnificence, wealth, or power? No citizins are more precioully appareled, more ſumptuouſly fed, nor more delitiouſlye dyeted, then is the ſhorne nation, if ye marke well theyr fauour and feadinge their fine diſgyſing & lodgyng, their fat chekes and great bealies with ſuch other likelihodes elſe. Much rather had they to haue ſtil the wanton commodities of this citye, then the perpetuall pleaſures of heauen. So vndeſcrite, carnal, and beaſtely are they in theyr imaginatiõs cares and ſtudies.

8 So ſorowful wyl they be for thys their

generall losse, that vpon their witlesse heades, they shal cast dust in token of their inward heuinesse. Wyth dispayre shall they darken theyr wittes, and with dottage dul theyr vnderstandinge. And as graciously wyl they repent as euer did Cayn, Pharao Esau, Antiochus, and Judas theyr predecessours.

9 Dolorously shall they crye in theyr mutual murtherings, mourning for their powches, and sorowynge for theyr helpes, and thys wyll be the tenoure of theyr wofull tragedye.

10 Alas alas that worthy cytye, that ryall Rome, that swete Babylon, that holy mother of ours, in whom we were left so rich, so myghty and so strōge, that al the world feared vs, and we felte of no sorowes.

11 Specially all we that had shippes in the sea, or that had bishopprikes, benefices, and other fatte liuinges among the wauerynge wanderers of the light laytie, inconstaunt, fickle and folish, where as Gods worde is not knowen.

12 We became welthy in al maner of pleasures, by reasons of hir costely and profitable wares that those oure shyppes contayned, which are to many to be now rehersed.

13 Ful

13 Ful wo are we and heauy at the hert remembrynge that famous cytye, for at one houre is she made desolate. In this last age of hys churche wyll the Lorde consume hyr with his breath, not leauing in hir one stone vp an other. Like the shadowe that passeth shall she vanishe awaye, & like the dry thystle floure, or dust that is scatered wyth the wind. Such wordes (sayth the wyse mã Philo) shal they speake in hel that haue sinned, besides their desperate complainte in this lyfe. Some expositours haue taken all these kinges, marchauntes, and ship gouernours for one maner of people or generatiõ of Antichrist. And it mai wel be, for so much as they are all of the earthe. None of these ar they iustly bi the authoritie of God, but very tyrantes, theues, and manquellers.

The Text.

1 Reioyce ouer hir thou heauẽ, 2 and ye holye Apostles, 3 and Prophetes. 4 For God hathe geuen your iudgement on hyr. 5 And a myghty aungell toke vp a stone lyke a greate myl-

stone

stone, 6 and cast it into the sea, sayinge, 7 wyth suche violence shall that greate citye Babilon be caste, 8 and shall be founde no moze. 9 And the voice of harpers, and musicianes, 10 and of pypers, and trumpeters, 11 shal be heard no moze in the. 12 And no craftes man (of whatsoeuer crafte he be) shall be founde any moze in the. 13 And the sounde of a mylle, shall be hearde no moze in the. 14 And candell lyght, shal be no moze burning in the. 15 And the voyce of the bryde grome, and of the bryde, shall be hearde no moze in the. 16 For thy marchauntes were the Pryntes of the earthe, 17 and wyth thyne inchauntemētes, were deceyued all nations

so terrible and fearfull.

8 With shame and confusyon shall that wycked generation come downe, and neuer more be founde here after, neyther in the earth nor yet in heauen. Though in their painted stories they put popes, cardinals, & bysshoppes, monkes, chanons, and shauen prieستes, frers, nonnes, and heremptes, in heauen amonge the sayntes. yet are there none such nor neuer shalbe, Their restynge place is the bottome of the sea by the iudgementes of God, vnlesse they renounce those vayne superstitions and cleaue to the syncere veritye of the Lorde. Muche haue they boasted in their wrytynges that theyr holye mother of prodigyouse orders & disguised religions shoulde euermore continue.

9 But be certaine and sure thou miserable churche (saith the holy ghost) that thou shalt no longer enioye the commodiouse pleasurs of a fre cytye, all quietouse wythout troubles. The merye noyse of them that play vpon harpes, lutes, and fydeles, the swete voyce of musycyanes that synge wyth virginales, viales, and chymes, the armonye of them that pype in recorders, flutes, and drumes, and the shirle showte of trõpettes, waytes, and shaumes, shall no more be heard in

the

the to the delyght of men.

10 Neyther shall the swete vyrgones contayninge the melodiouse noyse of all maner of instrumentes and vyrdes be played vpon, nor the great belles be ronge after that, nor yet the freshe descante, pryckesonge, counterpoint, & faburden be called for in the, whiche art the verye synagoge of Sathan.

11 Thy lasciuiouse armony and delectable musyque much prouokynge the weake hartes of men to medle with thy abhominable whoredom by the wantonnesse of Idolatrye in that kinde, shall perishe with the for euer.

12 No conning artificer, caruer, painter, nor gylder, embroderer, goldesmythe, nor spike worker, with such other lyke of what occupation so euer they be or haue bene to thy cõmoditie, shal neuermore be found so againe. Copes, cruettes, candelstickes, miters crosses sensers, cryssatoryes corporasses, and chalices, whiche for thy whorysshe holynesse might not somtyme be touched, wyll than for thy sake be abhorred of al men. Neuer more shall be buylded for marchauntes of thy ryuetye and market, places, temples, abbeyes, collages, couentes, chaunteryes, faire houses, and horchardes of pleasure.

13 The clapping noyse of neyther wynde mylll, horsemylll, nor watermylll, shall anye more be harde, to the glottenouse fedinge of thy puffed vp porkelinges, for the maintenaunce of thyne Idel obseruacions and ceremonies. No more shal those Idell belly gods swylle vp the sweate there, of the labouring man, nor deuoure the poore widdowe and fatherlesse for strayninge out a gnat.

14 The continuall lyght of lampes before the high aulters, the burninge cressettes at triumphes in the night, the torches at burpals and solemne processyons, tapers at high masses, and the candels at offrynges, shall neuermore burne in thy synnefull synagoges.

15 No more shall the bridegrome desyre after thy folysshe ordynaunce to be Joyned to hys wyfe, nor the bryde to her lawful husbande. No more shal that fre state of liuyng be bounde vnder yoke of damnable dreames, neither for vowes vnaduised, nor for poppysshe orders, nor yet for anye gossyprye, but be at full lyberty as the Lord hath ordeined it. No cõmodities, profyghtes, nor pleasures shalt thou haue anye more of these nor yet of such lyke, as afore time thou hast had of them in haboundaunce.

16 For

16 For thy mitred merchauntes were sometime princes of the earth whan they reigned in their rialtie. Thy shorne shauelinges were Lordes ouer the multytude, whan they held their priestlie authoritie ouer the soules and bodies of men.

17 Yea, and wyth thy preuie legardimaine, with the iuglinge castes, with the craftes, & inchauntments of thi subtile charmers were al nacions of the world deceiued.

With lies in hipocrisie were the great gouernours most miserable blinded, and with errours in superstition the common people seduced. And all was to satisfye thy voluptuouse affectes. Duly remaineth to the now the dew rewarde of thy wickednesse, which is an euerlasting damnacion.

18 Al this is said here (saith the holy ghost) for that in this aduoutrouse church is found the great slaughter of innocentes.

19 Gilty appereth she afore God of all the bloud of the holie prophetes of the old law. As were Esaie, Hieremy, Ezechiel, & Amos

20 And of the syncere witnesses of the new lawe, as were Steuen, James, Antipas, and Paule.

21 Yea, and of all those Godlye men that were slaine vpon earthe frome ryghtouse

Abel vnto the end of the world for the faithfull testimonie of God. Among whom may they also be numbred, which hath in battailes, skirmyshes, and vproares at the popes appointment in all Christen regyons bene vnmercifullye murthered, for the fulfylling of his insacyable purpose.

The xix. Chapter.

NOwe folowethe in course the conuenyent prayse of thankesgeuynge vnto God, for ryghtuouslye condemninge the blasphemouse churche of Antychriste, and for gracyouslye auengynge the innocent bloud of his trewe seruauntes. Here are .ij. maner of peoples to be consydered, of whome the one is sorowfull, the other reioyseth, and all abought one matter. The fall of this malygnaunt churche, is to the one sort a disconfort, to the other an heauenlye confort. The kynges, the merchauntes, and the shype gouernours of the earth, moste dolorouslye lamente the destruction of their madde vanities. The vnregarded or forsake numbre of those symple soules that fayethfullye beleued in Christ, are highlye gladde of it, for his glories sake. Abought this one

decay

decay crie the one sorth, wo, wo, wo. The other sorte synginge ioyfully in their hartes vnto God so ofte tymes. Alelupa. So muche differeth the one from the other, the children of darkenesse from the chyldren of lyght, they that seke their owne glorye from them that seke the glorye of God. Not vnlike is Johan vnto Aggeus, Zacharias, and other holie prophetes, whyche both shewed afore of the peoples returne from the miserable captinitie of the Babilonians, & also the redefieng againe of their newe Hierusalem For here hath he kyndly shewed the destruccion and fall of the damnable whore, the spirituall Babylon, which manye yeares hath greuously vexed the people of God, and now in this chapter their peaceable tyme in the Lorde. Now are the precious vessels of God lyke to be restored into the temple, the great Baltasar of Rome ones ouerthrowen. Now shall the swete peace growe, the plentuous quiet increase, the pastures of ỹ Lord waxe fatte, and the myghtye verytie of hys worde flowe lyke a swete rornyng flood.

The Text.

1 And after that I harde the
voyce, 2 of mouch people in heaue

1 sayenge: Alleuya .4 Salua-
cion 5 and glorye 6 and honoure
7 and power 8 be ascrybed vnto
the Lorde oure God. 9 For true
and ryghteouse are hys iudge-
mentes 10 because he hath iud-
ged the greate whore 11 whyche
dyd corrupt the earth wyth her
fornycation 12 and hath auēged
the bloude of hys seruauntes
of her hand. 13 And againe they
sayd Alleluya.

The Commentarye.

1 After the destruction of that whorysshe Babylō (which lignifieth ye wicked church) I hard (saieth saynte John) in misterye, the reioysinge voyce of muche people in heauē, which is that congregaciō of sayth wherin the Lord resteth.

2 Very many were there amonge theym which ioyously gaue thankes vnto God.

3 Pronouncing this Hebrue sentence, Alelupa, whych is so muche to saye, as let vs togeth er prayse the Lordes name.

4 Duly

4 Only is saluation, helth, and deliueraunce of him. Vnto none other is it to be ascribed, neyther in heauen nor in earthe, be there neuer so Godly doers.

5 Inestimable glorie, vnspeakeable honour, Incomprehensible power, belongeth vnto that Lorde our God, so doth the deuoe commendation therof.

6 He it is that onlye ought of vs to be praised, obeyed, and magnifyed.

7 For he alone hath ouerthrowen the dragon, the beaste, and the glytterynge whore that decepued all the worlde, that proude churche of stinkinge Sodomites.

8 And this hath he done for oure saluacion. Referre all the prayse vnto him, as to poure conqueroure most worthye.

9 For verelye most trew and perfyghte is he in his mercyfull promises, moost righteouse and iust in hys Godlye iudgementes, which hath bene of late most euidētly seane.

10 Specially in that he hath iudged according to his former promes the abhominable harlot, the superstitiouse churche of Antychryste, the fylthye famelye of spyrytuall whoremongers, glottons, and hypocrytes, yea, the execrable Synagoge of Sathan in dede.

11 Whiche hath moſt miſerable corrupted, not the true ſernaſites of God, but the very earth, or ſuch mē as were earthlye mynded, with her fylthy fornication of Idolatrye, ſuperſticion, and blaſphemye.

12 That mercifull Lord hath moſte rygh-teouſly auenged the innocent bloud of hys faythfull ſeruauntes and conſtaunte witneſſes, of her wicked hande. From the terrible crueltie, ſpighte, and vyolence of her vnmercifull miniſters hath he graciouſlye deliuered them.

13 Yet once agayne (ſayeth ſaynte John) dyd this godly mynded multitude breake forth into the prayſe of God, & cryed wyth a moſt iopefull thoughte. Allelupa, or commendation without ende be vnto oure moſt heauenlye creator, redemer and conforteure: Hys laude be euermore in oure mouthe, for thus reſtoryng his veritie, the enemies therof depoſed.

The Text.

1 And ſmoke roſe vp for euermore. 2 And the .xxiiij, elders & and the .iiij. beaſtes fell downe & and worſhypped God that ſate

on

on the seat saiyng. Amen.
7 Alleluya. 8 And a voyce came
out of ỹ seate saiyng. 10 Prayse
our Lorde God 11 all ye that are
hys seruauntes 12 and ye that
feare hym both small and great

The Commentarye.

1 And the smoke (saith sayne John) of her abhominations, very noyfull vnto the eyes of God, went vp euermore into hys syghte prouokyng hym to eternall vengeaunce. A smoke ascended in hys wrathe (sayeth Dauid) and vpon that fyre proceded from hys mouth, which kindled the coles of her damnation. Thys fyre wyll be the terrible sentence geuen vpon her at his latter iudgemẽt For neuer ceaseth thys blasphemouse bloudye churche in requirynge the vengeaunce of God.

2 And the .xxiiii. elders (sayth he) by whō are signified the saintes departed, as the Patriarkes, Prophetes, Apostles, Martyrs, and other Godly witnesses.

3 And the .iiii. beastes also betokenynge the faythfull multitude in the .iiii. quarters of the worlde, yet lyuyng in this fraple nature

true, fell doune before the face of the Lorde.

4 In one godlye spirite, fayeth, zele, & feruent loue, did bothe they in theyr tymes, and these in thys oure age submitte them selues vnto God, referrynge alwayes vnto hym all that they euer hadde eyther in fayethe or workes, as vnto the speciall geuer of thē.

5 These worshipped in their ages and yet do to thys daye, not thynges fantasyed of men, but the onelye euerlastynge God that euermore hath sytt vpon the eternal seate of his omnipotency.

6 Continually sayinge: Amen. Or at hys wil be al thinges.

7 Sayinge also Allelupa, or euerlastynge prayse be geuen to hys name of the vniuersal Christen multitude, for righteously iudging the great whore to drynke the bloude that she hath shedde of the holye wytnesses of Jesu, or to sustayne for euer the iuste vengeaunce thereof.

8 Consequentlye came there oute an, exceedynge swete voyce from the eternall trone of God, which is Jesus Christ. This is that Gospell of glad tidynges, whiche he taught whan he was here spuynge amonge vs, beyng the bodely habitacle of hys Godheade

9 Thys voyce euermore is mouynge vs

to

to the onely fayeth, obedyence, and feare of the eternall father, comprehended in thys clause folowynge.

10 In all your saiynges & doinges (sayth that voyce) commende alwayes that Lorde which is both my father, bothe my God, & your God.

11 Specially all you that are hys faithfull seruauntes by earnestly loupnge and folowyng hys worde.

12 You also that vnfaynedly feare to trãsgresse hys lawes and commaundementes, whether ye be great or small, hygh or lowe, ponge or olde, noble or vnnoble, ryche or poore, stronge or weake, whole or sicke, beutifull or deformed, wyse or vnwyse, lerned or vnlerned, none too be excluded frome hys prayse, so that he be faythful, charitable, pacient and Godlye. ffor in no maner of nacio is any of them forsaken that faithfully feare hym and lyue, accordynge vnto ryghteousnesse.

The Texte.

1 And I harde the voyce of muche people euen as the voyce of manye waters: and as the voyce of stronge thondringes 4

sayenge:

saying: Alleluya. 5 For God omnipotent raygneth. 6 Let vs be glad and reioyce 7 and geue honoure to him. 8 For the mariage of the lambe is come 9 and hys wyfe made her self redy. 10 And to her was graunted, that she should be araied wyth pure and goodly syike. 11 As for the syike it is the rightuousnesse of sayntes

The Commentary.

1 After this (sayth sayne John) I harde in mistery the voyce of very much people, or of an innumerable multitude of men.

2 And it sounded vnto me euen as it hadde bene the flushynge noyse of manye waters.

3 And in a maner as the feare full sounde of great thōderinges, For though the praise of God be all one in the fayethfull nacions, yet is the vtteraunce therof diuerse, syke as the lāguages are also diuerse. Very straunge and confuse are the speches one to an other where they are not knowen. Terrible also are they, partlye for that they comprehende

suche

suche a magestie, as is the glorye of God, & partly because they are for the vtter confusion of the wicked. None other was thys voyce than were the voyces afore, nor too none other ende.

4 For loke in what sayeth the Patriarkes and the fatheres, the Prophetes and Apostles, the holy Martyrs and preachers, lauded God for victorie ouer theyr enemies, in the same doth nowe the faythful multitude of all regions commende hym, sayeng: Alleluya, or prayse be euermore in youre mouthes.

5 For our Lord God almightye is become a victoriouse conquerour, and now reygneth ouer all. Not onely hath he ouercomen the deuel by the doughty death of his sonne but also hys proude kingdom of hipocresye by the power of hys mighty word.

6 Let vs be glad (sayeth thys voyce) and hyghly reioyce in oure hartes for thys heauenlye alteracion and profitable chaunge.

7 Let vs geue thankes to hys omnipotent name, that without our deseruinges we are brought to so ioyful a daye.

8 For the glorioufe spousage of the lambe Jesus Christ is come. Nowe ỳ thys whore is ouerthrowen, shall he be ioyned too hys

vndefiled

vndefiled churche, whiche was afore disper sed by dyuerse afflictyons and punyshmentes.

9 Hys wyfe which is hys congregacion, hath made her self now redye to her spouse. Not with copes and crosses, myters and reliques, torches and holy water. Not wyth chapels and chaunteryes, hallowinges, and sensinges, shauinges and anoyntinges, with suche other beggerye. No, neyther wyth workes of supererogacion, meryttes of masses, nor other dyrye deseruynges of oure owne righteousnesse. But with a pure Christen faith, and with the true ryghteousnesse of God whiche she hath of Christ.

10 For it folowyth in the texte, that to her it was graunted by the singular goodnesse of God that she shoulde be appareled beutyfully with pure whyte silke, or wyth moste fyne rayues.

11 None other are these fayre pleasaunte and godly rayues after the clere diffinicion of the holy Ghost here, but the pure iustificacions of the holy saintes, which haue bene sens the begynning, wherof they haue bene called ryghtuous. Of their fayeth in Jesus Christ is this pure garment of innocencye, clennesse, and righteousnesse. Through fayth

was

was Abraham reputed for righteousnes, so was Abel, Enoch, and Noe, Isaac Jacob, & Joseph, Moyses, Iesue and Gedeon, Samuel, Dauid, and Helias, with the vniuersal numbre of the sayntes, Prophetes, and fathers. So was Zacharias, Symeon, Joseph, and John Baptist, Peter, James, Johan, and Paule, Lazarus, Lucas, Agabus, and Stephā, with al the Apostles, martirs and other true beleuers. Throughe faieth (sayth saynt Paule) haue the sayntes ouercomē kingedomes, wrought ryghtuousnes obtayned the promises, stopped the mouthes of lyons, quenched the violence of fyre, wyth such like. Sence the begynnynge of the worlde haue the true and faythfull prepared them selues vnto thys heauenlye mariage, & in the resurrection of the ryghtuouse shall it be perfyghtlye solemnised, celebrated, & magnifyed, such tyme as they shall appeare in full glory with Christe.

In thys latter tyme wil the true christen churche, when all the worlde shall confesse hys name in peace, be of hyr full perfyghte age & apte vnto thys spousage. Now shall she in mekenes of spirite appointe hir selfe to mete hir bridgroome in the ayre, for with a glad hert dueth she nowe here his voyce,

At that daye shall she appeare as the beautifull bryde prepared to hyr spouse, accompanyed wyth the wyse maydens, the vnwyse neyther haupnge oyle nor lyghte for euer reiected.

The Texte.

1 And he said vnto me. 2 Wryte 3 Happy are they, which ar called vnto the Lambes supper. 4 And he sayd vnto me. 5 These are the true sayinges of God 6 And I fell at his fete 7 to worshyp hym. 8 And he sayed vnto me. 9 Se thou doit not. 10 For I am thy felow seruaunt 11 and one of thy brethrene 12 and of them that haue the testimonye of Jesus 13 worshyp God. 14 For the testimony of Jesus 15 is the spirite of prophecye.

The Commentarie.

1 And the Angel (sayth saynt John) which shewed vnto me afore, the fall of the greate whore,

whose, saved at thys present time vnto me.
¶ Seriously register thys sentence folowynge, that it maye remaine to their cõforte, which shal folow the.

3 After a moste happy and fortunable sorte are they blessed, which hauing ỹ weddinge garmẽte, the pure fine raines afore named are graciously predestinate, called, and accepted of the heauenly father, vnto ỹ euerlasting supper of the vndefiled Lãbe Jesus Christe, therto percipate with hym the eternal refection both of soule & bodye. Satisfied shall I be (sayeth Dauid) wythoute end, whẽ thy glory shal manifestly apeare.

Not of corruptible meates & drinkes shall this supper be, but of vncorruptible delites and of pleasures that shal neuer fayle.

Nothing shal there be prophane, voide, or vncomelye, but all thynges, pure, cleane, true, stedfast, Godly, & perfitte. Then shall the metinges be heauẽly, & the clyppynges without deformitie. The bride shal at that daye reioyce with hir euerlastynge spouse, and the doughters of Sion shall beholde the true Salomon in full glorye, accompanied wyth his holy housholde of Aungels and Sayntes.

4 And the afore sayd Aungell (saith saint

Iohn) sayed thus vnto me.

5 These wordes whyche I lacke tolde the (frynde Iohan) are not myne, but they are the true sayinges of Gods owne mouth. So much the rather they are to be beleued as moste certayne and sure, that they are of hym whose vniuersall language is the verytie vnfayned.

6 As I heard the Angell speake thus vnto me (sayth saynt Iohn) I fell downe by and by at hys fete flat vpon the grounde, myndynge to haue worshypped hym. So wonderfull were the secretes of God whome he ther declared vnto me, and the misteries so iopfull vnto my soule, that in a maner I clearly forgote my selfe

7 Nere hande was I at the poynt to haue worshypped the messenger for the Lorde, & the Aungel for the Lambe, otherwise then dyd Abraham, not of ignorance, but of a forgetful retoppynge.

8 But in no wyse woulde the Aungel suffer me so to do, but gentillye he sayed thus vnto me.

9 Se thou do no suche homage vnto me a creature, as peculiarly belongeth vnto god y creator of al. So great art thy self, & such as thou art, I am, & so excellente a creature

of

of God. Trueth it is that I am the aungel of the Lord, and so are you also, so many as as beare witnes of the same veritie.

10 And as concerninge myne owne persone, I am but thy felowe servaunt. For he that is thy God is also my God, and he that is thy Lorde and maister is also myne. Indifferently are we boeth created for his servauntes, & admitted for hys messengers.

11 Of thy breatheren am I one by creacion.

12 So am I also both a brother and felow of al them that haue the faithful testimonie of Jesus. For like as they by hys Godly appointment are messengers therof to the worlde, so am I now vnto the here for the same.

13 Worshippe not me therfore, which am but a creature, but worship thy Lord God, for sendyng by me thys message of healthe vnto the. Though Loth, Jacob, Josue, Gedeō, Tobias, and other fathers of the olde lawe, gaue worshyp vnto the Aungels whō God sente vnto them in message, yet shalte thou not do so vnto me now, considerynge that at thys tyme Gods sonne hath taken the nature of man, hath raised it from death hath sette it vpon the fathers right hande, &

therin hath sent frō thence the spirit of reco-
ciliation vnto men. By this are ye become
no lenger inferiours vnto vs, but equall vn-
to vs in fauer & dignitie. No lēger ar ye straū-
gers & forreners, but citizins of heauen and
the very houshold chyldren of God.

1 And as for the testimonye of Jesus
Christ, which both I vnto you, and you to
the world haue to vtter, it is the very spirit
of prophecy, and one message of healthy cō-
mitted vnto vs both. The true spret of god
it is that beareth witnesse of Christ, both in
the lawe and prophetes (for none can saye
that Jesus is the Lord, but in the holy gost)
& in that spirite do we nowe make mention
also of hym. This is the spirit of adoption
wherebye ye acknoweledge God for youre
deare father. This spirit assertayneth your
spirite that ye are become hys chyldren be-
leuyng in hys name.

13 And in thys spirite do I admonyshe the
John, by thys presente Reuelation whyche
is a Prophecy, and in the al them that haue
the same fayth, to acknoweledge, worshyp
and confesse the sayed Jesus Christ, as we
do nowe, for the onely Lord & sauour of the
world. Not only shalt thou be by the plain
manifestation of this prophecye an Angell

but

but also by an excellent prerogatiue of singuler grace aboue all thy felowes, a Prophete. After the maner of this Aungel dyd Paule and Barnabas vtterlye refuse to haue honour geuen theym of the people at Listra. Peter woulde in no case suffer Cornelius the noble Centurion to worshyppe hym. Cõtrarywyse the Antichrist of Rome not onely suffereth but also commaundeth straightly such homage of honor euermore to be geuen to his holy father hode. Yea, he is not ashamed to constraine noble Emperours to kysse his fylthye fete, kinges wt cappe and knee to holde hys stiropps, and the greatest princes of the worlde to wayte vpon his mule. Great pardons hath he geuen to the worshyppping of Idols & of vile rottē bones, threatning most terrible death vnto them that would not at hys cõmaundemēt do the same. At Geneua was honorablye worshyppped an Ashes taple, and at Tholosa a pōg boies shooe, great indulgēces graūted vnto thē both. But let not him & his mitred Mahomites thinke easelye to auoyde the indignation of God, when he shal cal them to accountes, with theyr craftye distinction of Latria, Dulia, and Hyperdulia, whō the scripture knoweth not.

Notwythstandinge in this is not vtterlie inhibited mutuall reuerence bet we xteman & manne, for so muche as Paule willeth the faythfull to preuente eche other in honoure geuynge. Necessarie it is that they first honoure God, and then for hys sake that they prosecute their neighbours with such christen benuolence, as the comelynesse of humanitie requireth. The Gospel neuer forbiddeth suche publique maner as nourisheth mutual frendshyp, yet doth it not geue the vnto Idols.

The Texte.

1 And I saw heauen open 2 & beholde, a whyte horsse 3 and he

he that sate vpon hym 4 was called faiethfull and true; and in ryghtuousnes dyd he iudge, 6 and make battell. 7 His eyes were as a flame of fyre, 8 and on his head were many crownes. 9 And he had a name written, 10 that no man knew but hym selfe. 11 And he was clothed wyth a vesture dypte in bloud. 12 And hys name is called the worde of God.

The commentarie.

1 After this (saith saynt John) I sawe heauen open. Very euident were the misteries of the Lord vnto me. I perceyued ꝑ thorow faith and mekenes, greate knowledge men myght haue of the secretes of God. Open is heauen euermore, when Gods worde is freely taught. And closed vp it is agayne, when that is layd aparte.

2 And behold a pure white horse apered in thys misterye, whyche betokeneth the true ministers or perfitte preachers of the Apostles doctrine, as is mentioned afore in the

ſyxt chapter hereof. The Godly nature of theſe is (as is ſpecified in Paule) to carp the glorioꝰe veritie of the Lord the world ouer and to publiſhe it before the gouernours & peoples of the nations.

3 He that ſate vpō this white horſe, or aſſiſted theſe preachers by his ſpirit, was the eternal ſonne of God, which hath euermore be called in ꝑ ſcriptures faithful of his promiſe and true of his worde. Rpghtuouſe is the Lord (ſaith Dauid) in al his waies ſure of his ſayinges, & perfit in al his worckes.

4 None other thing could he teach but the veritie, which was the veritie it ſelf, nor yet they which had his Godly ſpirite.

5 According to true equitie hath he iudged, in vtterlye rondemnynge by hys word the proud ſinagog of Sathan, and in exaltyng agayne his owne meke ſpirited church.

6 Firſt in his owne perſon, as a mpghtye warriour dyd he battayle wyth the Deuil, & by his death ouercame him. Now by his faythful preachers doeth he rightuouſly ouerturne his kingdome bi vertue of ꝑ ſame graciouſly ſending thē forth in thys latter age vnder the type of this white horſe. For horſes of luſtye courage are hys fayeth ſeruaunts after Abacuck. Yea, and whiter are

they

they then eyther knowe or myght by theyr true beleue after Jeremy. I (saith the Lord) whyche am the worde of righteousnes, do valeauntlye battayle to saue you. For none other purpose fyghteth he, but to the intent to preserue his electes.

7 The eyes of the horsmã, were as the pure flame of fyre, effectual, myghty, and cleare. And these are not onelye his godlye vnderstãding & knowlege, wherby he perceiueth, determeth, & iudgeth clearly al thynges, but also the vniuersal graces of the holy Gost. Vpon one sure stone, sayth Zachary (whõ Paul called Christ) shal be seuẽ eies, which are the seuen spirites of God. With these eyes lyghtened he the hertes of al Godlye men, & kindeleth theyr myndes to the true loue of God. His word is a lãterne to their fete, and a light to their pathes. Pure is his commaundement, geuinge clearnesse to the syght. Open thou myne eyes Lorde (sayth Dauid) and then shall I well perceyue the wonderful misteries of thy doctrine.

8 Vpon his heade (sayth saint John) were also many beautiful crownes, like as were before in figure vpon the head of Jesus Josedech the high priest, in token that Christ is the hygh kynge ouer al worlds, regions

and

and ages. For he is the Lord of hostes, and the eternall kyng of glory, he was constytute a principal gouernour of Sion, the holy hyl of the Lord. He geueth prosperitie to kynges, and hath their victory in hys handes. To him as in theyr head, haue al his elect mẽbres their crowns. Both with mercy shal he crowne them and also with long kyndenesse. For Peter, hathe he layed up a crowne of incorruptible glorye, for John, a crowne of life, for Paule, a crowne of righteousnes, and so forthe. For the whole conflicte, victory, and triumphe al the saintes, is of hym alone.

9 He had a speciall name wrytten, or eternally of God his father appointed, whose excellent maiestie no creature vnderstãding was able of his owne industrie to cõprehẽde. Omnipotẽt was this name, marueilouse, honorable, holye, and terrible, Adonay, Emanuell, a name of saluation, and a name abone all names. Yea, the Lord was his name, or the Lorde our ryghteouse maker.

10 No mã knoweth this name, saue he himselfe onelye, and they to whom he hath shewed it. Neyther flesh nor bloud, gentyl nor Jewe, hypocrite nor false christian, hathe ryghtly knowen it. No, thoughe they haue

haue,

sayd, Lord, Lorde. For none can say Joynt-ly that Jesus is the Lorde, but in the holye Gost, whiche openeth al Godly veritie. In thys name is also regestred the elect nũbre of Gods adoptiue children, whõ the worlde doeth not knowe for his, nor neuer wil do.

11 And thys Lord was beautifully adourned with a vesture fayre and comely, but it was all dypte in bloude. Some haue taken this garment for his righteousnes, wherin hath apered all auengemẽtes ouer his enemies. Some haue supposed it to be his churche, al bloudy in his martirs and cõstaunte witnesses. But vpon theyr side am I which haue taken it for his flesh, for that did he on as a vesture. So sore hath that vesture bene strypped, and so greuously wounded, that frõ the sole of the fote to the ouermost part of the head, was no whole place in it. This mighty capitayne is he whych came from Edom and Bosra, hys clothes be sprinkled wyth redde. Hys apparell is all spotted, much lyke vnto hys araiment that treadeth in the wyne presse. For hys mortall nature suffred most painfull death. Alone trode he down ye wine presse in those dayes, & had no man to helpe him. Alone was he wounded for oure offences, alone were oure punysh-

mentes

mentes layed vpō hym, with whose stripes we are nowe healed

12 And hys name (sayth saynt John) beside that is spokē afore, is the eternal word of God. He is called that word which was in the beginnyng with God, which furnished ȳ heauēs aboue, which ordered al things beneth & now last of al toke flesh, restoring, lightening, quickening, healpng, & saupnge all them that truly beleue in hym.

The Text.

1 And the warriers which were in heauen, 2 folowed him vpon wyyte horses, 4 clothed wyth white & pure silke, 5 & out of his mouth wente a sharpe swerde, 6 that with it he shoulde smite the Heathen. 7 And he shall rule them with a rodde of yron, 8 & he trode the wine fat of the fearcenes, 9 of the wrathe of almighty god. 10 And hath on his vesture, 11 & on his thigh, a name writtē, 12 king of all kynges,

13 and

13 and Lord of all Lordes.

The commentarye.

1 The valeaunt warriours or cõstaunt ministers which were in heauen or in the holy household of faith, did folow him in a comely order vpon fayre white horsses.

2 According to his scriptures did they lead their cõuersatiõ. After the rules of his godly discipline did they lyue. They fashioned them selues to the example that was shewed them in the mount.

3 None other are these horses, thẽ their corruptible bodies prepared to battaile. They whiche are of Christ doeth mortifie the vices and lustes of their flesh, they taine their carnall affections. Lyke perfytte men they dysple their bodyes to the obedience of the spirit. So to become the true seruauntes of rpghtwousnesse, & no more to do seruice vnto syn. White are these horses for the pure word of the Lorde which gouerneth them. No marueyle though these myghtye souldiours folowe the Lorde, consyderynge he is so ofte in the scriptures called the lord of hostes. A like multitude did the seruaunt of Heliseus the Prophete beholde in a vision thorowe Goddes permyssion in Dotham.

4 This

4 This army of the Lord here were appareled preciously with pure white silke or fine rapies, betokenynge that pure innocencye whyche they haue in Christe theyr generall captain. Not carnal is this armoure, but euermore spiritual after the doctrine of sapnte Paule. Though we walke in the flesshe (sayth he) yet do we not fyght after a fleshelye maner. For the weapons of oure warre are not carnall thinges, but thinges mighty in God. Beutiful and fayre is my welbeloued (sayeth the eternall Salomon) for his soule pleaseth his Lord, and is loued again of hym. Hys fauour & hys mercye is vpon hys holones, he hath a louinge respect vnto his chosē nūbre. A notable signe of victorye in the fayethfull are also these white horses and vestures, for afore they are called the iustifications of the saintes.

5 And out of his Godly mouth (sayeth the Texte) proceaded forth a sharpe two edged swerd, which is the fearce iudgment of his mightye worde. By this effectuall swerde are the faythfull beleuers wounded vnto life, and the vnbeleuers to the death of damnacion. For vnto some it is the sauoure of lyfe vnto lyfe, and vnto some againe the sauoure of death vnto death. By this swerde

also

also shal the dead braunches be cut from the vine, and the corrupted members from the whole bodye. The gotes shall be deuyded from the lambes, and the euil from the righteouse Oh, howe sharpe, feerce and terrible will this sentence of the Lordes indignation be at that daye? Depart from me ye cursſed into euerlasting fyre. Yet shall it be vnto the faythful a perpetual pure, victorye, & triumphe ouer their enemies.

6 Ouer & besides al this, goeth that swerde from his eternal mouth to ỹ intent he should ther with correct their Heythen, or reforme them of their heithinshe life. So that if they wyll not at the wholsome admonishmentes of his worde repente and amende their olde conuersation, that then they should be condemned by the same for their wilful contẽpt If men wil not turne (sayth Dauid) he shal whet his swerde against them. He wyl sharpen it as the lyghteninge, and acquite hys enemyes their wyckednesse.

7 This mightie Lorde shall rule thẽ wyth a stronge rodde of yron, which is his inuincible verye. That is the rodde of right orders, the scepture of the kingdome, and the wande of power whom the Lorde sent from Sion to haue swaye amonge oure enemies

So stronge is this sceptare, that it wyl not bowe. No place wil it geue to the contrarye part. If they wyl not therewith be ordred, he shal breake them in peces as the potter doth his pot, in such maner as they neuer shal recouer agayne.

8 the wynfatte of the greate fearcenesse and sore displeasure of almyghtye God, shall he treade downe with power. More greuously shal they be oppressed at this latter cõminge by his set sentence, than they were afore at Hyerusalem by Vespasianus & Titus. The vineiarde of the Lord of hostes was the house of Israel. This brought he out of Egipt by stronge hande. Therof loked he to haue had grapes, and it brought him forth briers and thistels. Their vines were as the wild vines of Sodome. Bitter were their grapes as the poyson of dragons, and as the cruel gall of aders, Therfore will he breake ỹ hedge, and throwe doune the wal, that it may be troden vnder fote.

9 Great anguishe shall be vpon the earth in his furye, and wrathe vpon that people in his anger. They shall fall on the edge of the swerd & be dispersed, Both here shal thei haue grefe, & also in the world to come.

10 This victoriouse horse man hath vpõ his whit vesture besprincled with bloud, which

is

is his innocent manhode crucifyed.

11 And vpon his tender thigh (whom some call his churche, some his scriptures, as flesh of his flesh, or spirite of his spirite) this name of magnyficence written.

12 In both of them is it manifestlye expressed that he is both king of kinges, and also Lorde of Lordes, the great gyde of right gouernours, and the vionarke of godly magistrates. By kinges is hys generacion discryued of Mathewe in the posterye of Dauid and of Luke by faythfull fathers vnto Adã which had the fyrst promes of helth. Both doth the godly actes of his natural mãhode and also the holye spirite whom he left here to the comfort of all trewe beleuers, declare that he is the eternal attourney of God, his Apostles & trewe seruauntes affyrming the same, And these are his garmentes & thigh By hys death is oure nakednesse couered, which are his mistycall mẽbers. Of hys spirite is our strength, which are the generatiõ sekynge the Lord of Jacob.

13 Both hath he geuen him of God the hygh seate of Dauid his father, & also the vniuersall power in heauen and in earth as he by whom all thinges were fyrst created. For hys power is an euerlastynge power, and hys kingedome such as shall neuer perysh-

And all thing is comprehended in that he is called the sonne of the hyghest, and in that he alone hath immortalyte, inhabityng the lyght that no man can attayne, to whom be honoure and euerlastinge empire, Amen. In this vesture and thighe are his titles wrytte as to his onlye behoue, that no man shoulde of presumption vsurpe them neyther by supremyte nor bycarage, his churche and poste rite acknowledgyng the same euermore,

The Texte.

And I sawe an aungel, 2 stand in the sunne, 3 and he cried with a loude voyce, 4 saying to all foules that fly by the myddes vnder the heauē. 5 Come and gather your selues togither. 6 vnto the supper of the great God, 7 that ye maye eate the flesh of kyngs, 8 and of high captaines, 9 and the flesh of mighty mē, 10 & the flesh of horses, 11 and of them that sytte on theym, 12 and the flesh of al fre men and bondmen

13, both

xi, both of small and great

The Commentarye.

1 After thys reuelation I sawe (sayth saynt Johan) a beutyfull aungell, betokening not only the Apostles but all other faithful ministers in the word, els, hauing the Apostles spirite.

2 In the sunne stedfastly stode this aungell which spy gnifyeth Christe the clere sunne of ryghtwonsnesse, the brighte mornynge starre in the myddes of the cloude, the expresse Image of God and substaunce of his glorye In the stronge faith of hys name and word stande these worthye witnesses agaynst the whole swarme of Antichristes, not ones remouing their foote from the roche, whiche is Christ also, for no persecution nor death.

3 These hath cryed and shall yet crye styll to the worldes ende wyth a myghtye loude voyce or a sure constaunte spirite, Ernestly shall they protest and publyshe vnto the feathered foules of the aire, that flye vp the middes of heauen, by whome are vnderstanded the meke spirited multytude, made spyrytuall by fayth and by knowledge of heauenly misteries.

4 These as stynge byrdes are taken by

from vnpure delyghtes, leauynge at their
taples all corruptyble thinges. They lift vp
them selues aboue thē selues, and haue their
conuersacion in heauen vnfaynedlye. Yea,
these are those gentyll soules whō the heauē
lye father aboundauntly sedeth without their
deseruinges. Such a soule was faythful
Abrahā in Mesopotania, Moyses in Sinai
Helias in carmel, Daniel among the Lions
the children of Israel in ȳ wildernesse Paul
in Damascus, Johan in Pathmos, and ma-
nie other more whyche afterwarde became
aūgels also in ȳ sunne, or teachers in Christ
And this not onlye hath bene, but shal be al
so stil to the worldes end the tenoure of their
erye.

¶ Come you that haue receyued the verite,
frō the heaupe & careful cures of this world
& gather your selues togyther into the vnite
of one fayth and spirite. Knit your selues to-
gither in christē loue which is the cheane of
perfection, & let the peace of God which pas-
seth al witte kepe your hartes and vnderstā
dinges in Christe Jesu, that ye may be coū-
ted worthye your Christen vocation.

6 And to prepare your selues as his louing
frendes vnto the bounteouse supper of the
almightye God (which is the eternall refec

tion

tion on soule) that ye may be fedde with his most precious delicates. Learne of the word of God what is his heauenly will, and followe it in your workes: Flee therby from all worldly lustes, liue soberlie, iustlie, and godlie here, abiding his glorious aperaūce.

7 So order your selues in liuinge and doctrine, that ye maie eate the flesh of kinges, or take from the worldlie gouernours by your Godlie preachinge all that is filthye and carnal.

8 Consume the fearce flesh of the captaines in plackinge them from cruelte and malice.

9 Deuoure the frowarde flesh of men that be mightie in power and possessions, cause them to leaue their superfluouse vanities.

10 Spare neyther horses nor yet those that sit vpō thē, but bite both their fleshes harde. Rebuke both the beastlie Antechrist and the prince that ruled by him

11 Pluche from those bellie Gods bysshoppes and pipestes their pompes, and lecherouse pleasures, & from those that folow the in superstitions, the cruell persecutpuge of innocentes.

12 Se that no flesh be left vntouched, neyther of fre men nor bounde men, reulers nor subiectes, maisters nor seruauntes. Neyther of smale nor great, poore nor ryche lyue

nor hygh, but be doinge with them all, Playe as doth the Egels and other rauenynge foules. Where at ye see a deade carkas, or body wythout fayth and spirite, thyther resort ye a pace.

13 Tel euerye man his right office. Exhort the kynge to be learned, and to lyue in the feare of the Lorde. The prynce to be wise and the iudge to be godlie. Bidde the graūd captaynes be faythfull to their commons, and the greate riche men more mercyfull to the poore. Commende the carnall hypocrytes no longer to dissemble, and their vndiscrete clyentes no longer folowe them in darkenesse. Require them no longer to nepe after their neighbours wyues lyke ranche stoned horses, and the other no longer to pamper them vp to all beastlie vyces. Charge the gouernours to rule fayethfully, and the common people to obeye louyngly. Se that the women obeye their husbandes, the chyldren theyr fathers, the seruauntes their maisters. And againe that the men belonynge to their wiues, gentil to their children, and fauorable to their seruauntes. Open the foure corner de sheete as did Peter. Shee al maner of .iiii. foted beastes of the earth, wormyn, wormes, and foules of the ayre, and

eate.

eate them. Rebuke them with pacience what soeuer they be, tyrauntes, persecuters, murtherers, glotons, Antichristes, extortioners, rybaldes, Idolatoures, theues, and plucke from them their fylthye and carnall customes. We shal eat the fleash (sayeth Ezechiel) of the worthyes, & drynke the bloude of the princes of the lande, of the wethers, of the lambes, of the gotes, and of the oxen that be al slayne at Basan.

The Text

1 And I sawe the beaste 2 and the kinges of the earth, & their warryers 3 gathered together 4 to make battayle 5 agaynst hym that sate vpon the horse 6 and agaynste hys souldyers 7 And the beast was taken. 8 and wyth hym that false Prophete 9 that wrought myracles before hym 10 wyth whych he deceyued them that receyued the beasts marke 11 and thē that worshypped hys Image. 12 These both

were 12 cast quycke into a pond
of fyre burning with brimstone
14 And the remnaunt were slayn
wyth the swerde of him that sat
vpon the horse. 15 Which swerde
procedeth out of hys mouthe, 16
and al the fowles were stuffeed
wyth their flesh.

The Commentary.

1 Anone after thys I behelde (saieth saint John) the great horrible beast that rose out of the sea, that battailed wyth the saynctes, and that bare the great whore of Babylon which is the generall Antichryst.

2 I sawe also folowinge hym, the cruell kynges of the earth and their host of blodie warriours, the mitered bysshoppes of hys beastlie kyngdome with their great bellyed monkes and prestes, the malicious tiraunntes of the worlde, with their madde mody magistrates and slaues.

3 These gather them selues togyther in one mynde of mischefe, and hath done sens Christes ascention. They muster in arraye as did Pharoes hoste. They buskle together as did Caiphas hyered knyghtes in the darke

wyth

with fyre brandes and weapons.

4 To make fierce warre or deepe sharpe battaple agaynst the moste valeaunte cappitayne Jesus Christ, which sat vpō the afore sayd whyte horse, and agaynst the myghty stomaked souldyers of hys faythfull armye of true christians. Neuer was the holy Gospell yet sincerely taught, the glorie of God propounded, and the inordinate lyuynges of men reprehended, but such vproure of hypocrites, and suche tumulte of tyrauntes hath folowed.

5 The worde of the Lord is alwayes of one nature, to be the marke of contradiction and rocke of reproch. Horsmen for the more part are these, malicious warriers agaynst Christ and his word, sturred, prouoked, and set forwarde by the wealthye bysshops. None other caused Herode and Pylate to putte Christe vnto death but Annas & Cayphas. None other moued ffelix the presidente of Jurye to emprison Paule, but the puffed vp prelate Ananias. Traianus the Emperour wolde neuer so extremelye haue persecuted the Christen churche, nor yet other cruel tyrauntes euer sens, had they not bene propped forewardly by such pampred paltrars of the deuel.

6 Not

Not onlye agaynste Christe do they moue thys bolde battayle, but also agaynste those that faythfullye beleue hys worde, whyche are the dere members of hys mistycall bodye. No blasphemies, false myracles, lyes, nor obprobrpouse slaunders and rebukes spare they, to blemishe they oppnion to the worlde, besydes the moste cruell kyndes of death. The captaine of this wicked armeye is that terrible beast whom Daniel also beholde in a vision, with pron tethe deuouring and with nayles of brasse destroing, and stāpyng the residue vnder his fete.

7 Thys horrible beaste (sayth. S. John) this spirituall bodye of Antichriste, comprehēdyng all the greate aduersaries of the Lorde was taken sodenly.

8 And wyth hym the false prophete, or beast rysinge out of the earth, betokenynge hys false preachers.

9 Whiche wrought hayne myracles before hym as dyd Jannes and Jambres the sorcerers of Egypte before Pharao, in counterfeatynge Moyses and Aaron. Yea, by their transubstanciations, they can take frō breade the substaunce, the accydentes styll remaininge. They can holde the shadowe whan the bodye is gone, besidders that they

can

tan do in purgatorie and hell by theyr sacry
fices of satisfaction.

10 With suche deceptefull miracles and lyeng signes shall those be decepued by thē that hathe by a false beleue receyued into their consciences the vnwholsome marke of the beast, or suche a corrupte sayeth as shall cause their dampnacion.

11 And they in lyke case shalbe seduced by thē, ꝑ hath worshipped the beastelye Image of that great Antichrist, or inclyned to anye worldly potentate in the vpholdinge of hys false religion. So sealed Cayphas the hartes of the wauerynge multytude of the Jewes with that markynge pyon of Sathan, ꝑ they coulde be but his ministers, In no case coulde they saue Jesus, but Barrabas the murtherer. Thoughe they receyued hym Joyfully not longe afore into the cyty with Benedictus qui venit in nomine domini, yet coulde they at that tyme but crye, Crucifige Crucifige eum, No they had power to do none other but to crucifie hym in dede whiche is to worshippe the beastes Image or to folow the wicked intēt of that beastlye generation, as their faithfull clyentes doeth yet still to this day.

12 Both these twayne (sayth the texte (the

head and the body, the beast wyth hys false Prophete, were cast quycke by the mightye iudgemēt of God into a depe lake of moste terrible fyre, boylyng with stinkyng brym-stone. For vnbewares shal destrucciō lighte vpon that cursed generation, accordynge to the faythfull request of Dauid, and sodenlye shal they fal into their owne mischefe.

13 Wythout warnyng shal the great darte of the Lordes indignacion light vpon them, and bring thē to nought for euer, yaltho ye shal death attache thē for their wyckednesse sake, & quicke shall they droppe into helle vn Chore, Dathan, and Abyron.

As a waighty stone or leade shal they sinke to the bottome, and the ppt shall swallowe them vp for their exceedyng rebellion. For lyke as they stode vp agaynst Moyses and Aaron, so hath thys beastelye generation a-gaynst God and his Christ. Therefore are they here specifyed after a moste straunge and terrible sorte to be throwen foorth. For thre causes maye it be that they are called here quicke. One is in that their stinkynge remnaūt shal at that dreadfull day be alyue after the doctrine of Paule. An other, in that they haue wylfullye, vpon a set malyce resisted the knowen veryte, detortynge it to

theyr

theyr owne propre luste. If I had not (sayeth Christe) done among them suche workes as neuer man dyd, they shoulde be fauteles. But they haue certainlye knowen them, yet haue they hated both me & my father. The paganes not beleuynge, are iudged al redy and go to hell dead, where as thei knowing the wil of their Lord and not doyng it, shall after an other sorte be plaged. Fyre shall they haue with heate, and brymstone wyth stynke. The thirde is, in that they shall haue palpable darkenesse, with weppng and gasshyng of tethe, their worme neyther dyenge nor yet theyr fyre goynge out. And lyke as the deuell was throwen forth at the deathe of Christe, and sone after that the prelates & Pharisyes of the Jewes, as the heade wyth the bodye, so shall at that tyme Antechriste with hys churche, the Pope wyth hys clergye, and Mahomete with hys sectes, as the head with the body also.

14 The residewe (saith saynt John) as kynges, captaynes, strouge, weake, hygbe, lowe, greate, and small, were slayne wyth the sharpe two edged swearde, of hym that yet to thys houre sytteth vppon the horse, which is Jesus Christe in the glorifyed nature of hys manhode.

15 This

15 Thys mighty swerde proceded out of his reuerende mouth. For it is the stronge worde of hym that lyueth for euer, and hath in it both spirite and life. Necessarie it is for them that hath bene either seduced by their craftes, or coacted by their threatenynges, to be touched with this swerde. For he that is not therebye slayne frome synne and the worlde, shall not rise vp to the lyke wyrche is in Christ. He that is not wyth hym deade from the ordynaunces of men, but styll is led de with tradicions, can not be clere from the curse, nor yet be the heyre of promes. Therefore must they be slayne deade wyth thys swerde, eyther to repentaunce & amendement of life, or els by the harde iudgmentes of the same ty eternall dampnacion.

16 Which waye so euer it be, all the afore sayd soules or peoples, whome God hathe rapsed from this worldes affectyones, shall be fulfilled with their flesshe. Whethere they be saued or dampned, they wyl most highly reioyce, considering it the pleasure of God. Both wayes shall they be satisfyed. If they be saued, than must they be gladde, for that their numbre is so muche the more increased, and for that their selues hathe escaped lyke daunger. If they be dampned, than

muſt they reioyce also to ſe the right iuſtice of god. For the righteouſe ſhal make mirth beholdynge the vengeaunce, and ſhal waſh their handes in the bloud of the wycked, all fleſhe abhorrynge to lobe vpon them.

The.xx. Chapter.

The laſt enterprice of ſathā the common aduerſarie of man, doeth thys chapter folowyng declare, fetching an original from the begynnynge of Chriſtes ſpirituall kingdome to conclude wyth the whole for our neceſſarie inſtruction. As a briefe rehearſall of all that is in a maner ſpoken afore was thys vnto Iohn, leaſt he ſhould of obliuiouſnes forget (as mannes nature is forgetful) theſe wonderful miſteries and ſinguler premonyſhmentes of the Lord, moſt expediente to be knowen of hys church. That he myght by theym, ſt afore hande the wayle craftes of the deuyl & hys membres, and to be ware of them. Beſides that to take courage, patientlye to ſuffer theyr cruell perſecutions. For a thinge ofte rehersed departeth not ſo ſone the memory as that is but once told. Whych cauſeth this Euangeliſt not onely here in this place but alſo in hys Gospel and fyrſt Epiſtle ofte to

repent the sayinges, leaste he shoulde seme sayntelye to passe theym ouer, and bycause the Reader shoulde the moore earnestlye marke them.

The Text.

1 And I sawe an angell come downe from heauen, hauynge the key of the bottomelesse pyt. 2 & a great cheyne in his hand. 3 And toke the Dragon, the old serpente (whiche is the deuyll and sathanas). 6 And he bounde

hym

hym a thousande yeares 7 and caste hym into the bottomelesse pytte. 8 And he bounde hym 9 and sette a seale on hym 10 that he shoulde deceyue the people no more tyll the thousand yeares were fulfilled. 12 And after that muste he be loosed 13 for a lytle season.

The commentarie.

1 In the ende of these reuelations afore rehearsed (sayth saynt John) sawe I in a secrete vision an Angel of most singuler beauty, betokening Jesus Christe the aungel of Gods eternal couenaunte.

2 From the high heauen aboue came this Aungell downe vnto the earth, sente of the euerlastyng father. For neither spared that louyng father to send hys moste deare and onely sonne at the tyme appoynted, nor yet the obedient son to submyt hym selfe to the shape of a seruaunte, and so became man. Victoriously dyd he ouercome both death and the deuil, as apereth by his greate miracles, Resurrection & ascention. And lyke

as he came downe first of al with a possible meknes, so came he downe after that with an impossible & invisible maiestie. Sodaine was this latter commynge downe & moste marueilouse to the world, suche tyme as he by his heauenly spirite replenished his Apostles with al necessarie knowledge. And the voyce therof was heard the worlde ouer, suche tyme as they dyd preache it abrode. Invisible was thys commyng downe expressed in Saule, and also the myghtye power thereof, when he threwe hym to the grounde, and said. Saule, Saule, why persecutest thou me?

3 Thys Aungell had the kepe of the bottomelesse pyt or power ouer hell, & a greate chayne in hys hande or full libertie to restrayne the spirituall aduersarie. For vnto him was geuē al power in heauē & in erth.

4 Authoritie had he to destroye hym that had rule ouer death, which was thē the deuyl. Though I was dead (saith Christ) yet am I now alyue for euer and euer, haunge the keyes both of death and hell.

5 And accordynge to hys authoritie (sayth sayncte John) he toke the fearce Dragon in hande that was wonte so mahououstye to mope, that old wyly serpent that of so long

tyme

tyme hathe with infinite crafties deceiued, whiche is the very deuyl him selfe or malicious accuser of man, and is called Sathan, or the cruell aduersarie as he is moste worthy. For both is he a spightfull aduersarie to God, euermore withstanding his will, and also vnto man in pluckyng him backe from folowing the same.

6 Lyke a moste valeaunte captaine fell he vpon that stronge armed house watcher, and ouercame him, depriuyng him both of weapon and spoyle. He layed a snare for the outragious Behemoth, and caught him. He ringed the nose of the great Leuiathen, and so broughte him vnder. Yea, he bounde that malicious Sathan and made him sure for a thousande yeares space, to make of the vessels of wrath, the vessels of mercy. Thys dyd he by his stronge word of couenaunte, whome he made for a thousande generations. And a full performaunce it is of Gods first promise for mans behoue, that Christ shold tread downe the heade of the serpente. For a thousande yeares was thys restraynte. Marke besydes the misterie, the tyme frome the ascension of Christe vnto the daies of Siluester the seconde bishop of Rome of that name,

and ye shall fynde that it was frome Christes natiuitie a complete thousande, after al the Historiographers. By such Nicromancy as he learned of a Sacazyn in Spayne obtayned he the papacy, and as witnesseth John Wycleaue in his boke De solutione Sathane, in Christes vicarship he lowsoned that deuil whom Christ had afore shut vp, and sette hym againe at large to deceyue a freshe. Consider for the tyme that he was thus bound, the cõstaunte faieth of the christianes, and the inuincible hertes of theyr martyrs, and ye shal fynde them farre differẽt from them which hath bene sence. He was thẽ so weake, so infatuate and babysh, that not onely wyse men, learned men, and stronge men, dyd set hym lyghte, but also ponge maydẽs, chyldren, and tender infantes in a maner dyd laughe hym to scorne, & set al hys subtile slayghtes at nought.

Euidente wyll they be to al them that shal read the lyues of the holy martyrs & sayntes of the primatyue churche. Lyke a bryde was that croked Leuiathan in those dayes so tamed, that no man set by hym at all.

7 For not onely was he then bounde but also throwen down wyth violence into the bottomeles pytte. For that tyme myghte they

they go saue vpon the adder and cockatrice, they might treade vnder their feete both the Lyon & the Dragon. Both the deuyll & hys Angels nyght they then set at nought.

8 Yea, he was shutte vp, and so was double bounde. So was his power taken from him, that vpō neither side coulde he harme. Neyther was he able to plucke them from Christes kapeth by flatteringe prosperitie, nor yet by vrgent aduersitie. Neither could tyrānies nor heresies for that tyme preuaile agaynst the Gospell.

9 ffynallye he sette a sure seale vpon hym whych was hys word, wil, and commaundement, that he should no more of his own presumption deceyue the people wyth errours and Idole worshippinges that beleued in hym, or that were predestinate to be saued, tyll such time as the aforesayd thousande yeares were fullye accomplished, or as he should permit him thereunto for their vnbeleues sake.

10 By thys doeth the holye Goste here assertaine vs that Christ hath so suspēded the subtilties, & suppressed the venemouse crafftes of Sathā for his electes, that he can not hurt thē in one heer of their head. ffor onlye is all this spoken for the chosen numbre.

No parte hath therin the reprobate vessels. Neuer was the deuyl from them yet sparred, but hath bene alwayes wyth theim familiar. Only are the cõsciences of the righteouse by thys fredome quieted, all other styl left in captiuitie. Thys reuelation respecteth in this poynte the inwarde kyngedome of Christ, or the hidden congregatiõ of the fayethful, whõ the worlde beholdeth wyth frawarde eyes, and not the blaspynge Synagoge of Antichrist whom it laugheth vpon so freshly.

11 None otherwyse were they for al those thousand peares vexed of Sathan, and his cursled membres, but as was patiente Job, in theyr outewarde substaunce and bodies. No power had he vpon their soules al that longe season.

12 And where as it is here saied that after these thousande peares sathã must be let lose agayne for a certaine time. Consider it to be the promise of God, which must in effecte be fulfilled. Not that he shall agayne lose hym which hath once bound him forever, but that he shall permit other to do it accordinge to hys threatening promise, the vnthankefulnesse & malise of wicked doers requiryng none other. In the ende of these

thousand

thousande yeares reigned in the papacy at Rome the afore named Necromanser Silueſter, which was both a blake monke and also a frenchman borne. Thys beastlye Antichriſte boastyng him selfe not onely to be Chriſtes vicar in earthe, but also to be equal wyth hym in maieſtye and power, ſet fyrſt the deuyl at large by his Necromãcy, which toke frõ the hertes of men the liuing worde of the Lorde leſte they ſhoulde be ſaued. Frome thence forthe were not the holy ſcriptures regarded, but old wyues tales & Jewiſh fables, moſt highly reputed. Then came in Canõs, Decrees, Sentences, Synodals, Decretals, Clemẽtines, Extrauagãtes, with other Poppiſh lawes, the Goſpell cleane ſet apart. About this tyme also (as maiſter Johan Carion watteth in his cronycle) flouriſhed the Lordly order of Cardinals, and grewe into a wonderfull eſtimacion in the worlde. The vniuerſities were thẽ furniſhed wyth learned men myghtely to proue the pope Chriſtes vicar in earth, & the onely huſbande & ouerſeer of hys churche. Generall counſels were oft gathered to diſpute wyth all Chriſtendome, that none might diſpence in matters of conſcience, but he and they whom he ſhould appoynte, and

that in no wyse he coulde erre. No, thoughe when the candell were out, he wente to bed wyth an other mās wife. besides that I will not speake at this tyme. By this meanes gote he an imperial seat, & might make both Emperours & Kinges at hys pleasure. And lykewyse depose them when he lusted. He mighte distribute the kingdomes and geue the great possessions of thys world to whō he lusteth, yea, to hys owne bastardes and chamberlynes as he dyd many times. For of the deuyl he hath receyued them, where as Christ did vtterly forsake them. And for so much as he was the high priest after the order of Nathan, he myght kepe a generall marte all hys lyfe tyme, and sell all the bysshoppryckes, Benefices, degrees, and offyces of his church. He might subiect the gospel to hys owne interpretation, make new cōstitutions, release syn for money, make euery day newe Goddes, and do many other thinges els. No ende was then of their gaudy she ceremonies, brawlynges in the temple singynges, bels, organs, Images, ornamentes, lampes, candels holie dayes, shaunynges, surplesses, pater nosters, commaunded fastes, and suche like, that a man would haue thought them Aungels when they

they were very deuyls in dede. For the tyme that Sathan was thus set at large by Christes only vicar, was there not one martyr alowed vnlesse he were for deposyng of princes, and defendyng the liberties of holy church agaynst them, lest theyr murtherers and theues beynge wythin sacred orders, shoulde be hanged wyth the seculers. Marke the cõdition of the tyme. Afore that Sathan was thus at libertye, he remained secret in the hertes of euil mẽ. Now is he abrode in theyr outward ceremonies and rites, readye to be seene of all the worlde, in pryde, pompe, hawtynesse, vayne glorye, mape shewe, hym, or ipocrisie, errour, superstition, and all other deuylysheneſſe canne tell where he is. When Christe shut hym vp, he toke Idolatrye frome the people, the Pope hathe restored it vnto them agayne in thus settynge hym at large. In this is he not denied to haue bene afore this tyme abrode among the wyched. For little lesse then .iiij. hundred yeares afore the ende of this thousande, began the two monarches of Antichristes kyngedome the Pope in the weste vnder Phocas the Emperour, & great Mahomet in the east vnder Heraclius, marche in the Cronycles who

so ipst.

so list. For afore that time was not the pope taken for the vniuersal head of the church, nor yet for Christes vicar. And this could not haue bene vnles he had after some sort, bene at libertie. Euermore hath he reigned wythout restraynt amonge the vngodlye. But neuer so manifestly as then, his abhominatiõs accoũted for holines in the churche. At this lospng of Sathan or verye detection as Paule calleth it, openly apeared the man of sinne, the sonne of perdition, and the aduersarie which exalteth him selfe aboue al that beareth the name of God. Faith waxed so fayntе and charitie so colde, that scarce apeared one sparke of the truth. The churche became a peruerse generation, and hir children were verye vnfayethful. Afore reigned he euermore in the worlde, but neuer in Christes congregation til that time. Neuer was the vniuersal church of Christ defiled with so many abhominable kindes of Idolatry before.

13 But it so continued not longe. For the text saith, he was losed but for a litle season Immediatly after perceiued Berengarius the archedeacon of Angoy in Fraunce that al was not wel, and with Bruno the bishop impugned their realitie, Idemptite, and naturalite

straipte in the sacrament, to bring in again to Christes cleare institutiõ. After him folowed Waleramus the bishop of Medeburg and dyd the same in Germanye, wyth many other prelates & doctours. Consequentlye ensued the Waldenses and Albigenses pretendyng the Apostles lyfe and doctrine, men doubteleslie of a Godly zele and spirit, and of thẽ the Antichristes slew more then a hundreth thousand, besydes an hundreth and .iiij. score whom they bẽt bicause they wold neuer abiure. What Guido, Bonatus, Joannes, Seneca, Gulielmus de sancto amore, Marsilius, Paduanus, Arnoldus de villa noua, Franciscus Petrarcha, & other learned men neded againste thẽ after that, it were verye longe to wryte. Johan Wycleaue in England, and John Husse in Boheme, men of excellẽt lyfe and learning, with diuers other more, replyed earnestlye againste their transubstãciations and other sorceries. Laurencius Valla, denied the donation of Constantine. John Wassalus of Groening in Frieslande, called the light of the world, condemned vtterly their purgatory and pardons. Now last of all cõmeth Martyne Luther, Joannes Decolãpadius, Vulricus Zwinglyus, Pomeranus, Bien-

cius

rius, Melanton, Bucer, Bullinger, with other sincere and Godly deuines, and they turne ouer their vniuersall kingdome. So mercifull is the Lorde to his people in this latter ende of the worlde, that by these and suche other the Antichriste is clearlye vttered, and all his hypocrysye dysclosed. I doubt not but within fewe daies, the mighty breath of his mouthe (whiche is his spunyge Gospell) shal vterly destroye him with his whole generation of shauelynges, by their lapethfull administration in the worde.

The Texte.

1 And I sawe seates, 2 and they sate vpon them, 3 and the iudgemente was geuen vnto them. 4 And I saw the soules of them. 5 that were beheaded for the witnesse of Jesus, 6 and for the worde of God, 7 whyche had not worshypped the beast, 8 neyther his Image, 9 neyther had taken his marke vpō

theyr foreheades, 10 or on theyr handes. 11 And they lyued, 12 and reygned wyth Christe, 13 a thousande yeares. But the other of the dead menne lyued not agayne, 14 tyl the thousand yeres were fynyshed.

The Commentarie.

1 Whyles the Dragon was thus tyed vp and throwen into the bottomeles pyt for a thousād peares space, a certayne cōtinuaūce of beinge, the electe numbre had. Whose peaceable estate and condition for that time the text here folowyng declareth, by maner of recapitulation. After the afore rehearsed vyson of the Serpent. I beheld (saith S. John) seates prepared wythout numbre. I sawe the hertes of faythful beleuers (which are the seates of wisdome after Solomon) beautifully garnished with vertues by the preachinge of the Apostles & of other godly teachers. Very peaceable and quyetuous were these seates. For though they hadde in the worlde on euery syde tribulation, yet had they theyr consciences quieted

in Christ.

in Christe. They considered thē selues partakers of the heauenly callynge, and reioyced in hope of the glorye of Gods children.
2 Vpō these seates sate they which are afore talled that people whome Sathan shoulde no more deceiue. They sateled thē selues in the wisdome that God loueth. They groūded their dwellynge with discrecion in hys vnderstandyng and knowledge. Faste dyd they cleaue to hys leuyng worde. And for none aduersitie would they moue their fote from the hard rocke which is Christ. Thus sate hys people in the beautifull seates of peace after Esai in the tabernacles of trust, and in a moste plentuouse rest, the deceiuers and mockers put aparte.
3 And as they were thus quieted, the iudgement or true vnderstandyng of the Lordes veritie was geuen vnto them. Their senses were opened, & great knoweledge had they in the scriptures. The figures & Prophecies that were hydde to other, were manyfest and open vnto them. The darcke vaple was remoued from Moyses face, and the light of the lawes apeared. They could thē decerne good from euyl, light from darcknes, and swete from sower. The yoke was then taken from them, and no lenger were

they

they subiect to straungers. Deade men perceyued the secretes of the boke, The eyes of blynde might se without myste of darkenesse. They which afore time were of an erroneouse spirite, had than the ryght vnderstandinge, & were learned in the lawe. In theyr inwarde partes was the knowledge therof planted of the Lorde, and the truthe written in their hartes, he becomminge their God & they his people. Because we should not separate the dead from the quicke, or the departed from the spunge, and so indge them diuerse, consyderynge they both are of one God, and spue by one spirite, beynge of one hope and callynge. The holy ghost doth here couple them together, as shepe of one pasture, feadynge all of one spyrytuall meate, and drynkynge of one spirituall rocke accompanienge them, and as members of one mistricall body of Christe in this present revelation.

4 I also (saith saynt John) beheldc in this secrete mysterye of the spirite the innocente soules of godlye men and women, that were beheaded of cruell tyrauntes for the faithfull testymonye of Jesu and the constaunte assercyō of ȳ trew word of their Lord God. I perceyued by the scriptures that his trewe

harted wytnesses remayned not in death with the wicked, but passed throughe wyth the righteouse from deathe vnto lyfe, and had the lyfe euerlastinge. They are not forgotten with the vngodlye, but they now folowe the lambe, & dwell where as he dwelleth. Els wolde Paul neuer so earnestlye haue desired to be dissolued from this flesh, and so to be wyth Christ.

5 Not onlye is thys here spoken of them that were beheaded, and of none othere els, thoughe it semeth so in the letter, but of all them that haue dyed for the veritie. ffor than should Esaye, Jerempe. Ezechiell. Amos, Micheas, Zacharye, Steuē, and James the lesse, with all those that hath be burned, strāgled, quartred, drowned, stoned, crucyfyed, spytted, racked, flayd, boyled, stycked, shot through wyth arrowes, and that hath suffred al other terrible tormentes, be reckened to be none of that numbre. Beheadynge is here taken for depryuacion of lyfe, lyke as the head is in scripture taken somtyme for the soule, somtyme for the whole man.

6 ffor standing by Christes veritie, confessynge hym God and man, dyd they loose their lyues, which was in the ende no losse vnto them but a profytable winnynge. ffor

vnto

hnto such remayneth the crowne of lyfe, the delyghres of Paradise, & a seate with God.
7 These worshypped not the beastlye Antychrist, the verye bodye of Sathan. They bowed not downe, nor yet gaue them selues to such wicked tradicions as that carnall generacion made for their beastlye bellyes sake.
8 Neyther reuerenced they his prodigiouse Image, or such vngodlye princes and magistrates as (their trewe office set a parte) dyd conterfet him in crueltie & diuilishnesse. But they rightlye considered with the faiethfull Machabees and Apostles, that in suche case it was much better to obeie God than men.
9 Neither had they in their lyfe tyme taken the printe of his filthie seale vpon their foreheades, professinge in their inwarde consciẽces those diabolical rules.
10 Nor yet on their handes, agreinge to lyfe them in the outwarde conuersacion of their bodies. No yoke wolde they drawe with the infydels, thynkinge that Christ could haue no agremẽt with beliall. For through faith they perceiued (as he ꝑ is of ꝑ spirit discerneth al things) that though thei semed glorioufe in the face of the world, yet were they before God abhominable sacrilege. Diligẽtlye they serched the scriptures, and beleued not al spirites, but fyrst proued thẽ whether

they were of God or naye. By that knewe they that the homag of soule ought to be geuen to none other than to one spuinge God alone, and that none other preceptes of spuing were to be folowed of thē, than Christ their sauer had taught. All other tradicions of men toke they for straunge doctryne, and for crafty colours of deuilish deceithfulnes

11 Therfore whā they were thought of the wicked to be dead, they spued in al swetnesse of the spirite, in desire of his latter cōming which shall be to their double glorye.

12 And they reygned wyth Christe the pastour and hygh bysshop of their soules, not onlye here were as they suffred wyth hym for a thousand yeares space, but also aboue where as he sytteth on the ryghte hande of Gods mayestie seate a thousande wythoute ende. Than reigneth the godlye number most of all, whan they seme to the wicked least of all to reigne, as whan they suffer persecutiō and death for Christ. For after none other sorte reigneth his churche here, thā he reygned afore them, whose tryumphe was greatest vpon the crosse.

13 The thousand yeares of the reigne of ỹ godlye, stretcheth here no farder than the thousande yeares of the fall of the vngodlie.

Christes

Christes yeares also deducted whyche is the head of his cõgregatiõ. For as the one kingdome decreased, the other, alwayes increased, verye fewe Christẽ martyrs ar constaũt witnesses perceyued, from thens forth. For as it apeareth by the historye many were abiured and recanted (whiche was not seane in the former age) and all in a maner, a small number of the poore, except vtterly renounced the veryty, for the cruell behauer of the Antichristes. In these .ij. sortes afore rehersed, of them that sate vpon the seates and of them that were beheaded for the testymonye of Jesu, is it to be marked, that all were not martyrs whom God allowed for his in the primatiue churche, but that there were of both sortes. So wel was he accepted that mortyfyed the desyres of the flesh, and offred him selfe a lyuynge sacryfyce vnto God as he that geue his life for the verite.

14 But the residue (sayth saint Johan) or the other sort, called the deade men for that they were not numbred wyth the ryghtuous, neyther amonge them that sate vpon the seates, nor yet amonge them that were slaine for the witnesse of Jesu, lyued not againe after they were ones dead, tyll the thousand yeares of their deathe was throughlye ful-

kylled. The time was whan they which were dead through synne, dyd heare the voyce of the sonne of God. They kapthfullye beleued the worde therof, and so reuyued in him vnto the lyfe euerlastinge, which was both the lyfe and lyght of men. Where as the forwarde contemners of that liuynge word, hauinge their consciences sealed wyth the beastes marke, remayned styl in their infydelitie, which is the very death of the soule, and so were by the right iudgement of God lost for euer. . For the synne agaynst the holye ghost (whiche is a resistaunce againste the manyfeste truthe) shall neyther be forgeuen in this worlde nor yet in the worlde to come.

15 A tyme without ende doeth this worde tyll, cause this thousand here to be, after the commen vsage of the scripture. Noe sente forth a raue out of the Arke, which returned not agayne tyll the waters were dryed vp, that is to saye, he neuer returned agayne. Ioseph knewe not Mary tyl she had brought forth her fyrste borne sonne. That is to saye he neuer bodelye knew her. Thou shalt not out of prison tyll thou hast paied the vttermost myte. 1. thou shalt neuer out. Wyth an hundred of such places in the Bible.

The

The Texte.

1 This is that fyrst resurrec tyon . 2 Blessed and holye is he that hath parte in the fyrst resurrectyon, 3 for on such shall the second death haue no power, 4 but they shall be the prye-stes of God and of Christ, 5 and shall reygne wyth hym a thou-sande yeares.

The Commentary.

1 This is the fyrst resurrectyon vnto lyfe, to ryse from synne to repentaunce, from ig-noraunce to godlye knowledge, and from darkenesse to fayth. Through the offence of one man entred synne into the worlde, and through synne death. Necessarye it is there-fore, to dye vnto synne, and to lyue vnto righteousnes. And so to ryse to gether wyth Christ, seekynge the thynges which are abo-ue, and not vpon earth. For neuer shall they come to the seconde resurrection wyche is vnto the lyfe euerlastynge, that wyll not ry-se by repentaunce vnto a newe lyfe in hym which is both resurrectyon and lyfe.

2 Blessed is that man of the Lorde, yea, holye, iuste, and perfyght maye he be reported also of all men, whyche hath porcyon conuenient in that fyrst resurrection with Dauid, Magdalene, Zacheus, and Peter, Happye are they which hearinge the worde of God, retaineth it in their lyuinge. For they beinge renewed with the glad tydynge of lyfes, are depured by the spirite of Christe, sanctifyed and so made the habitacles of ꝧ holy ghost.

3 Vpon suche Godlye dyspoſed persones hath the seconde death of the soule (whyche is eternall damnacion) no maner of power nor effectual iurisdiction. For no damnatiō can be vnto them which are in Christ Jesu, not walkynge after the flesh. Thoughe they haue bene great synners, yet shall not theyr synnes be to them imputed, But in the resurrection of the ryghtuouse shall they ryse to immortalyte, and be as the very aungels in heauen. He that hath taken from them the poore of deathe, shall make them sure of the eternal inheretaunce with God.

4 They shall surelye be the chosen prieſtes of God the euerlastynge father, and of hys eternall sonne Jesus Christ, which are of the first resurrection. Though they be here in ꝧ flesh, yet fight thei not after the flesh, but thei

shall

shall folow the gouernaunce of the spirite, & gene ouer their bodyes for a lyuyng sacrifice holy and acceptable vnto God.

§ And thus shall they reigne wyth Christ their mercyfull sauer and redemer for the space of the thousande yeares afore named. None other toke they all that longe season for they spirituall Messyas, their eternall kynge, their high bishop for al, their maister their lorde, their gyde, their lyghte, and the shepeherde of their soules. None other wolde they acknowledge but hym for their mediatoure and attonement maker, neither Moyses nor Samuell, Noe, Daniell, nor Job, Johan Baptyste. Marye, nor Peter. Be onely was vnto them all wysedome, ryghtuousnesse, holynesse, and redemption. In none other name coulde they fynde healthe and saluation but alone in hys. Nothynge pertayneth thys vnto the Popes masse sayers, fore they call vpon manye names wyth Ora pro nobis, and are of afar other priesthode, as we haue declared afore. In christes kyngdome is none outewarde Popeshode, nor sacrifyce to be made for synne. For he hath with one oblacion for all, fullye satisfyed for the synnes of hys electe number for ever. The office of a Christen man nowe is

onlp to offer vp hym selfe by the denyall of hym selfe, and by the mortifycation of hys flesshe. In the holy supper of ℣ Lord (whiche is a mutuall participacion of hys body and blond) is no newe sacrifice too be made, but onelp a fayethfull remembraunce to be taught of that ful and perfight sacrifice that he made once for all, vnlesse we wyll betraye hym and crucifie hym agayne. The duetye of a minyster in Christes congregation, is with all study and dilygence to laboure in the holy worde of God. be he byshop, priest Chaplayne, Pastour, or preacher. Hys mynistracion is great labour and no dignitye, payne and not pryde or arrogancye. And hauyng his fode and rayment, he ought to requyre no more.

The Text

1 And whan the thoulande yeares are expyred. 2 Sathan shall be loosed out of pryson; and shall go oute 4 to dysceyue the people 5 whyche are in the foure quarters of the earth. 6 Gog & Magog 7 to gather theim togyther to battayle 8 whose numbre is as thesande of the sea. 9 And they wente vpon the playne of the earth 10 and compassed the tentes of the saynctes aboute 11 and the beloued cytye. 12 And fyre came downe frome God oute of heauen. 13 and deuoured them. 14 And the deuel that deceyued them 15 was caste into a lake of fyre and brymstone 16 where the beast and the false Prophete were 17 and shall be tormented

tormented daye and nyghte for euermore.

The Commentarye.

1 After the plenteouse deserypcyon of the true church of Christ, whyche is vnknowen to the worlde (for the glorioufe doughter of the eternall kyng, is frō wythin sayeth Dauid, now folowethin courfe the pernicioufe kingdome of Antechrift, whan it was in the hyghest pryde, So fone as the afore rehersed thoufande yeares (sayth fanct John) are fully accomplyfhed or brought to an ende,

2 Sathan the common aduerfarie of man fhalbe loofed out of hys darke prefon, and fo fhalbe fet at large by the fufferaūce of god mannes wickednefe deferuyng none other. A full liberte fhal he haue to do al mifchiefe vpon earth, and ftrongely to delude the vnbeleuers for their vnbeleues fake.

3 He fhall go fourth wyth all deceptfull power wherof he is full, tranfformynge him felf into a refemblaunce of the Aungell of lyght, to deceyue the vniuerfall people of the worlde.

4 Throughe the operatyon of errour he fhal cauſe thē to geue credence vnto lies and falfe myracles, that thei myght be dampned

for

for refusing the trueth and consentynge to suche wyckednesse. Very craftely shal he cõpasse them wyth gynnes of hypocrisye too blynde their vnfaythfull myndes, leaste the lyghte of the Gospell shoulde be open vnto them. The abhominacion of desolacion shall be set vp in the holye place, too the vtter destruction of theyr fayth.

¶ Yea, he shall seke oute thys people from the .iiii. quarters of the vniuersall earthe, to corrupt their consciences with all maner of superstitions.

6 Whych people of hym thus peruerted is called here in mysterye, Gog and Magog, which is as muche to saye as couered, and of couered. For both the graund capitaynes, and multitudes of them depending both these two wordes cõprehende, the one couerynge the deuel wyth many false relygions, and the other in hys sorte folowynge the same wicked consente. Saynt Augustine in hys .xx. boke, De ciuitate Dei, wylleth by Gog to be signifyed the glorioose hypocrites of the world, and by Magog the open enemies of righteousnesse pretendynge the contrary. As testifieth Berosus ¶ Caldeane in the first boke of hys historyes, and fyfte chapter, Gog was a mighty gouernour in

the

the landes of Sabea and Arabia the ryche, vnder Nemroth the great kynge of Babilō and there ruled wyth Sabus hys father in the .xviii. pere of his reigne. In the .xxxviii. chapter of Ezechiels prophecye is he called the chiefe prynce of Mosoch and Thuball, whome some expositours take for Capadoce and Spayne. But after the opinion of sayncte Hierom and Isidorus whyche was a Spanyerde, the Hebrues doeth take hys Thuball for Italye, whyche is much more agreable to hys purpose Magoge was the second sonne of Japhet, whiche was the .iii. sonne vnto Noe. Thys Magog (as witnesseth Josephus in the fyrste boke of hys antiquyties the .xi. chapter) as the firste beginner of the Magogytes, whome the Grekes called the Scitheanes, and we now the Tartareanes. And all the chiefe wrytters specifieth the Turkes of them to haue taken their first originall. Now marke thys wonderfull misterye, and considre therin both the tyme and storye. So shall ye well perceyue the holy Ghost to meane none other here by thys Gog and Magoge, but the Rompish Pope & Mahomete, with their blasphemouse and wicked generations. Serche the Cronicles & ye shall fynd that their beginninges were

base,

base, and their estate, simple before the thou-
sand peares were finished. But after that
they grewe vp so high by their fayned sym
plicitie & simulate holynesse, ỹ they bec ame
the .ij. chefe Monarkes of the earthe, and so
in processe ruled the vniuersall worlde.
These are the .ij. hornes or beastlye kyng do-
mes of the great Antechrist or whole bodye
of the deuell, risynge vp by the earthlye stu-
pes and deuelysh deuises of wicked men.
By the doctryne of Aristotle, Plato, Por-
phyre, Auicenne, Auerois, Auenzoar, and
such other, became the Romysh pope Chri-
stes vycar, and head of ỹ vniuersall churche.
Petrus Lombardus created him a newe di-
uinitie, so did Gracianus monachus a newe
Cañ law of decrees to establyshe the same
beside that was done than by Petrus com
mestor the thirde brother. For al they thre
were the children of one aduoutrouse mo-
ther, as witnesseth Antoninus. Hermannus
Schedel, Joãnes Textor, and diuerse other
Chronographers. By the crafty cõuepãce
of Sergius a false monke of Cõstantinople,
and of one Mathew the Archedeacõ of An-
tioche, was Mahomete takẽ for the Apostle
of both testamentes, for ỹ great Prophete of
god, & for Messias amõg the Tartareanes &
Arabies

Arabyes, with other peoples of the Eas
To establysh this by a pretensed religyo
and to bringe it to ampyghty monarchye, b
the advisement of phinees. Abdias, Caba
chabar. Balteira, Merbū, and Elgug, wit
other Jewes, Jacobynes. Nestorianes, an
Artpanes, thei made the blasphemouse law
of their Alchorane, as testifyeth John Cu
ppnpane in hys boke de Turcarum origi
and other authors els. Thus for the wicked
nesse and synnes of the people suffered the
lorde abhominable hypocrytes to haue the
dominyon ouer them. The two hornes ar
lyke the lambes hornes at a blushe. For
both they pretende holynesse in fastynges
in prayers, in almesse dedes, in washings and
in other holy ryptes and ceremonies.
That a man seing them (not having knowe
lege of that truth of God, whiche trieth all
wolde thynke nothynge too be more pure,
honest, godly innocent, cleane, holye, and an
gelyck, than are theyr traditions, Both they
confesse one God. Both they commende
Christe. Both they allowe the scriptures of
both lawes. Mahomete calleth Christe the
worde of God, the spirite of God, and the
soule of God, the moste excellente Prophete
and the worthyest among creaturs. But in

no case will he haue him taken for the sonne of God, no more than the Pope will haue him takē for a ful sauuar without hys masses and suffrages. And lyke as the Pope hathe ryssen vp by the wylye practyses of phylosophers, Sophysters, Sentencioners and Canonystes, so hath Mahomete cōmē vp by the Sobellianes. Manyches. Eunomianes Macedonianes. Nestorianes, and Arrianes with other heretiques. Vnto of whose opinions was contrined hys Alchoran as a meane law betwixt Moyses and Christe, because the one (saie they) was too full of hardenesse, the other too ful of libertie. And to call vnto hym bothe Jewes & Christianes, he admitteth after a sort bothe Circumcision and Baptyme grauntyng them libertie to haue many wiues with other voluptuouse pleasures.

7 Thus vnder simulate religion or pretence of Gods lawe and scrupee, these two tyrauntes, Gog and Magog, the Romyshe Pope and Mahomete with their whole generacions of like spirite with them, haue gathered them selues together into one wicked consent agaynst God and hys Christ. For vnder Gog and Magog are all they comprehended, whome Sathan decepued after

that he was set at large. Though these two haue not accorded in other thinges, yet haue they bothe agreed in this one poynte by the deuils entycement, to battayle agaynst the lambe. To withstãde the veritie, & impugne the truth of the Gospel, they haue bene readye euerye where, in euery lande, in euerye cytye, and in euery towne.

Of one cruel purpose and studye to do mischefe haue these twoo enemyes bene in all places of the worlde, to' persecute Christes poore congregation. This thynge doeth the dayly practises of them both so manifestlye declare, that all ỹ worlde se it well ynoughe These doth Esaye call that stronge multytude, whose spuyle Christe shall deuyde, the fluythe that bloweth the colles in the hote fyre, and the waster that destroyeth, Ezechiell doeth compare them to ragynge tempest, Danyell to the kynge of the Northe and Zacharye too the Prynces of the earthe.

§ Whose exceding numbre (sayth sayncte Johan) is as the drye sande that hathe bene cast vp with the sea, whiche can in no wyse be nũbred. In thys full well maye it be considred, what a small thynge Christes flocke was in comparyson of these fouldyours of

Gog

Gog and Magog, after Sathans goynge forth, and for the time of their battayle. Innumerable were the sectes of the Pope with those that they brought to that false fayeth and obedience. And so were the prophetes of Mahomete with that peruerted multytude. Their power was great for the tyme and their malyce vengeable, yet were they as sande, dry and vnfruteful.

9 They rose vp in pryde, ryches and ryalty, and alwaies wente ouer where as they se the earth made playne and smoth, and that in euery lande compasse. Their generall iourney was all the worlde ouer towardes them that were poore in spirite, for whose lustes were mortefied from the worlde. Consider them for an example, whom they haue cruellye burned and slayne, where as they perceyued their croked customes throwen doune, and the streight rule of Gods worde fayethfullye receyued, there persecuted they most fiercelye, ther wexed they furiouse and madde, sparing neyther swerde, fyre, gybbete, nor other torment.

10 Yea, they compassed euery where aboute wyth tyrannye and malyce possyble, the holdes, the dwellynge houses, and the places of resort pertaynynge to the faythful

brethern, They vexed their bodies on euery side, with rebukes, scornes, blasphemyes, lyes, scourgynges, emprisonmentes, open shames of the worlde, and al maner of kyndes of death. Seldom escaped any from the terrible handes of the prelates and priestes in that wretched tyme, that sincerelye favoured the trueth. Euery where had they their spyes, their Judasses, their false accusers, their sommonners, their balyues, and their pyckethankes wyth other officers to bringe them in. In all places were they diligentlye watched, ferrelie examined whan they were taken, & cruellye enforced to accuse so manie as they knewe of that beleue. Euerye wher had they, bishoppes prisons and spirituall dongions, with plenty of ropes, stockes, and pyons, and as lytle charitye els as the deuell hath in helle. Euerye where had they fagottes, fyre and stakes in habounda[u]nce, to consume such heretyques as woulde not beleue as holy churche commaunded. Thys hath bene their order for the tyme of sathans lybertie. And thys haue thei taken for an hygh poynt of christen religion. For this is that houre that Christe prophecyed of, wherein men shoulde thynke to do vnto God greate seruyce whan they putte one of hys vnto death.

death.

ii Thus haue they with all prodigious tyranny compassed the derely beloued cyty of God, or the holy congregatiō for whom Christ dyed, vtterly to ouerthrow it. By all maner of craftes and deuelyshe circumuencions haue they gone about at that time (as they wolde do yet styll) to destroie that smal remnaunte or churche of the Lorde, buylded wythoute materiall stone and morter, that swete spouse of hys without spotte or wrincle. Not onely sought they in that enterprise to bringe to nought the particular congregations, but for as muche as lape in them, the vniuersall churche of God, than liuyng. Blessed be our Lorde God, though it hath bene lens the loosinge of sathan but a poore wretched neglected thynge, and of no reputacion before the worlde, yet hathe it bene alwapes before hym a beloued cytye, and hath defended it so vpyghtely, that nothinge hath perysshed of it. No not one herre of their heades. What the Turke with Mahometes hoste hath done for hys part in Egipt Grece, Palestyne, Hierusalem, Bulgarye, in the borders of Italye and Spayne, at the Rhodes, in the kyngedome of Hungarye, Ludouicus the kynge there rufullye

slayne and now last of all agaynst the citye of Open, I thynke it is knowē vnto all mē. We maye se by that is here written of these two enemyes Gog and Magog, the dayly experimentes confermynge the same, that they are farre aboue vs in numbre & power beynge as the sandes in the sea. Moste vaynely are we occupyed, if we assertayne our selues to haue the victory ouer them by any other waye than the Lorde hath apoynted. Let vs pray therfore vnto ȳ Lorde for grace and than amende oure lyues, and' the plage shall cease. Onely hath he promysed to destroye thē all wyth the breath of his mouth and with no bodely armoure nor strengthe of men, as here after folowyth. Let vs in the meane tyme geue oure selues vnto feruent prayer, to compassion of oure brethern, to dedes of charyte and pitye, to abstinence from synne, and to the forsakynge of oure owne desyres. For sure we are, that he shall shorten their dayes of mischiefe for hys electes sake.

12 In the processe folowynge muste we take for the tyme paste, the tyme to come, for the clere declaratyon of the mysterye, consyderynge euermore the vsage of the scripture

criptures for tymes. When these enemyes Gog and Magog, shall be at the highest in their vengeable enterprises against the elect cytie or peaceable cõgregaciõ of Christ a consuming fyre (saith saint John) whiche is the eternall worde of the Lorde shall come doune fercely out of heauẽ frõ the mouth of the great omnipotent God.

13 As a fearefull lightenynge shall it fall vpon theym, and as a terrible fyre shall it deuoure theym, lyke as the materiall fyre, dyd eate vp Sodome and Gomorre, the rebellions in the desart, and the enemyes that sought Helias. The fyre that is kyndled in the wrathe of God, shall burne vp those terrible termagauntes,

14 That worde of the Lordes indignacion shall with great violence thorowe the deuell that wylye serpente, whyche decepued Gog and Magog with their innumerable souldyoures, into a foule stynkynge lake or boylynge pytte of wylde fyre and brymstone.

15 Vpon the wycked (sayeth Dauid) shall the Lorde rayne snares. Wylde fyre, brymstone, with terrible stormes & tempeste, shall they haue to reward, for theyr eternall

punyshment. Herein are to be marked and considered, bothe the intollerable greuousnesse of the paines, and also the euerlasting continuaunce of them.

16 In the same place of intollerable torment, were the beastlye generacions of Antechrist and all their scholemaisters of hypocrites doctrine. Or eternallie of God were they thereunto appointed, as the vngodlie communaltie with their capitaine, and as the bodye and members with their wicked heade) for all readie is it done by his worde, but than shall it folow in effect) when as they shall be as the Lorde hath appointed most sharpelye afflycted wyth vnspeakeable tormentes both daie and night without pause or ceasing for euer and euer without ende.

17 Neuer shall their fyre be quenched (saieth Esaie) nor yet their gnawynge worme be taken from them. For all maner of griefes wherwith God vexed the wycked, may this fyre here be taken after the scriptures. For as witnesseth sayncte Augustine in his xx. boke and xij. chapter De ciuitate Dei not onelye is this punishment to be referred to the latter iudgemēt, but also to the exterminacion of Antechristes host by the worde

of

of God the world ouer. Be the gospell ones purelie taught amonge men, it wyl condēne all that they haue done vpon their owne pre sumptiō without the grounde of Gods ve ritie, be it ceremonye or Sacramente, prie sthode or sacrifice, reseruynge the deceiuers to his most fearful iudgement.

The Text.

1 And I sawe a great whyte seate, 2 and hym that sate on it, 3 from whose face fled awaye both the earthe and heauen, 4 and theyr place was no moze founde. 5 And I sawe the dead, both great and small, 6 stand before God. 7 And the bokes were opened. 8 And another boke was opened, 9 whyche is the boke of lyfe. 10 And the dead were iudged of those thynges, 11 whyche were wrytten in the bokes, accordynge to theyr de-

 des. 12

des. 12 And the sea gaue vp her dead, 13 whyche were in her. 14 And death, 15 and hell delyuered vp the dead, 16 whych were in them, 17 and they were iudged euery man accordynge to hys deads 18 And death, 19 and hel were caste, 20 into the lake of fyre. 21 Thys is the second death. 22 And whosoeuer was not found wrytten in the boke of lyfe, 23 was caste into the lake of fyre.

The Commentary.

1 And one after this I beheld (sayeth sayncte Johan) in secrete mysterye an imperyall troue or seate of estate, fayre, splendaunte, and bewtyful. None other is this than the iudgment seate of the Lorde.

2 Great it is, for the maiestie and power of hym that shall syt ther vpon, is of inestimable magnificence and greatnesse. Fayre and whyte, both for the celestyall clerenesse that

shall

shall at that houre apere wyth him, and also for the pureneſſe, equytye, and ryght of hys vniuerſal iudgementes.

3 From the aſpect of whoſe fearfull counte naunce ſhal both the earth benieth and the o ther elementes aboue flee awaye. All the crea tures of his creacion ſhal with reuerence trē ble and quake at his mightye aperaunce. The Sunne ſhall than be darkened, the Mone ſhall not geue her lyght. The Starres ſhall fall doune from aboue, the powers of heauē ſhall be moued. The elementes ſhall melte wyth heate, and the whole earth ſhal tear in peces lyke a ragge.

4 A terrible fyre ſhall go before the iudge, to burne vp his enemies on euery ſyd. The places of thē that lyued here ſuperſticiouſly and voluptuouſlye, ſhall no more after that be founde. Neuer ſhal thei reſort agayne hy ther to their olde wanton pleaſurs. Of their bewtyfull cytyes, ſhall not one ſtone be lefte vpon an other. Their proude papiſted Sina goges as duſte in the winde ſhal be ſcattred awaye from the earth. Neither ſhall the ſkye nor petyf groūd vnderneth be as it was, but both thei ſhal be renewed & chaūged. Thei ſhal be deliuered from corruption, & ſo apere both a

newe heauen, and a newe earth, accordynge to the expectacion of the creatures.

5 Immediatlie after that saith saint Johu) I iudge thus sittinge vpon the seate of hys eternall maiestie. I sawe still in mistrye after the blast of the trūpet, that all they which were dead, arose out of the earth. And that both hygh and lowe, great and small, good and badde, kinge and begger, prelate and plough man, tiraunt and persecuted innocēt. Yea, the suckynge babe that died in the cradle so well as the aged man.

6 All they seined vnto me to stande before theyr general iudge Jesus Christ, to whom the euerlastynge father had geuē ouer hys whole iudgementes, which ther appered as he was in dede a verie omnipotent God. All we shal appere (sayth Paule) before the iudgement seat of Christ, that euerye one of vs maye receyue accordinge to that he hath done, be it good or ill.

7 And the bokes of rekenninges (which are the seuerall consciences of men) were open before the iudge. That afore was hidde, wil than be manyfest, and that was secrete, wyl than come to lighte and be disclosed. Euident it wyll be vnto hym who hath fulfylled the commaunded workes of mercye and

who

who hath left them vndone, their owne conscience bearinge witnesse to the same. For what can be hyd from him which seeth both the inwarde reynes and the secrete thoughtes of thy harte? In this generall rekenynge yet, shall prayse wyth the eternall rewarde redound vnto thē from that mercyful Lorde whose walkinge here hath bene accordynge vnto fayeth. There shall they be reported to haue bene pytyfull to the poore, houngrye, thurstye, nedye, naked, sycke, and in prison.

¶ After this was an other boke opened of a farre dyuerse nature from the other bokes, for it was the swete boke of life, wherin were regestred all that were predestinate to be saued, from the worldes begynnynge. And thys boke is the eternall predestinacion of God.

9 Before the worldes foundācion (sayeth saynt Paule) the Lorde predestinate vs into the addoption of hys chyldren, throughe Jesus Christe. Of thys boke made Moyses mēcion, whan he sayed, Eyther pardon this people, or els race me out of thy boke which thou hast written. And Christ also to his seuentie disciples. Be glad (saith he) that your names are written in heauen. More ouer Josue called this the boke of the ryghtuouse,

and

and John here the boke wt seue clasps. This shewth the holye ghost here vnto vs, much after the custome dayelye vsed amonge vs. For of the moste notable men and women oure maner is bothe longe to remembre the names, and also to speake of them as occasiō geueth. So equal is this eternall iudge, that no personage respecteth he in iudgment, neither of Emperoure nor Pope, King nor bysshope, lorde nor prieste. But as he is rygh tuouse of him self, so iudgeth he rightuously, 10 For they that were dead (saith sayncte Johan) or that had ledde their lyues here without fayth and the spirite of Christ, were iudged of hym there, accordynge to the thinges whyche were regestred in the bokes of their conscyences.

11 That is to saye, according to the fylthye workes whereof their despirat cōciences accused thē. Onlye are the wicked to be taken here for the dead. For the rygh tuouse shall than haue notynge, whereof their conscyence maye acuse them. Neyther shall the cupsll doers as witnesseth Dauid, be of coūsell with them at that daye. They haupnge the lyfe euerlastynge, shall not than be iudged, though they than appere, but shall sytte wyth Christe in iudgemente, and reioyce in

the

the condemnation of the vngodlye blaſphe
mers. The rewarde of their vnfaythfulneſſe
ſhal than be poured vpon them, to their per-
petual care. At that daie ſhal none be abſent
but all ſhall be ſeane, eyther to honoure or
els to reproue.

12 Neyther ſhall the depeth of the ſea, nor
the darkeneſſe of death, nor yet helle that is
bottomleſſe, be able to hyde anye frō the face
of this iudge. For the ſea (ſayth ſaynt Johō)
that is myghty and great, ſhall at that daye
delyuer vp cleane her dead, or thoſe whome
the Lord ſuffered her to ſwallow in for their
outragiouſe ſynnes.

13 Lyke as were ỹ giauntes in the ſtoude of
of Noe, the great holk of Pharao in the red
ſea, and ſuch other more.

14 So ſhall gredye death do alſo, whyche
after manye ſtraunge ſortes hath conſumed
the enemyes of God. As for an example
Cain by a chaunce vnſoughte, Nadab and
Abyu by fyre, Achan by ſtandyng, Holofer
nes and Saull by the ſwerde, Naball by ex
ceſſe of wyne, Jeſabell by treadynge of hor-
ſes, Daniels accuſers by the lyons, Mene-
laus by breakinge hys necke, Judas by han-
ging him ſelfe, Herod by wormes, the childrē
of Iſraell by ſwerd, fyre, ſerpentes, and ſodē

death

death, and such other lyke.

15 Hell which is insaciable, shall in lyke case rendre vp the innumerable swarme of the dead whom he with open mouth, hath swallowed in quicke for their abhominacions.

16 Of whose number were Chore, Dathan and Abiron with their affinitie, the cities of Sodome and Gomorre, the vncircumcised gyauntes, the ryche iourer and the ryche glotton in Luke. Symon Magus, with diuerse other. Hell hath gaped marueilously wyde (sayeth Esaye) and hath rauenously deuoured the hyghe mynded, sturdye, and disobedient nacion. The vncircumcised giaūtes (sayth Ezechiel) with their weapons are gone doune to hell, whose swerdes are laied vnder their heades, their wyckednesse vpon their bones. Of the wycked onlye is all thys spoken here, if ye marke well the text, and in no wyse of the godly, what though many of them hath bene drowned in the sea, burned, beheaded, and hanged vpon the lande, and burped quicke in the earth.

17 For it foloweth also, that they were iudged of the iudge and receyued euerye one according to their deseruynges. Accordyng to the fleshlye fruites of their owne inuencions shall they be rewarded, their vnfaythfulnesse

welle instlye measured vnto them. Their bodyes shall than take parte wyth their wretched soules, in the euerlastyng curlle of damnation, the elect numbre rewarded with perpetual felycitye.

18 And as concerninge death it selfe, whiche is the vniuersall enemye of man, it shalbe destroyed for euer.

19 Helle also (which is here taken for sinne) shall neuer more be seane amonge the creatures of God.

20 For both shal be throwne into the great lake of boylynge fyre and brymstone. The victorie of death shall be swallowed vp, and his stinge done cleane away, which is sinne. That is nowe corruptible shal put one corruption, and that is nowe, mortal immortalitie, Thus shal the Lorde at that houre make of all his enemies his fote stole, according to his promes by Oseas the prophete. O death I wyll be thy death. O hell I wyll be thy destruction

21 This terrible appoyntmente of the iudg (layth saynt Johan) is the seconde death, or perpetuall depriuation of the syghte of God yea, the vtter fall from his fauer, grace, and mercye. Thys death is the whole vengeaunce of al innocent bloud which hath bene shed

vpon earth from iust Abel to the last faythfull witnesse. Yea, thys sentence is that one that shall grinde the enemies to pouder, the verye eternall damnacion both of bodie and soule,

22 Now for a conclusion of the whole matter, what so euer he be Kyng or Emproure, prieste or prelate, laye or religiouse, that shal not be founde wrytten in the boke of lyfe, which is the eternal predestinacion of God, for that he hath worshypped the beaste and his Image, he shall be caste by the irrevocable sentence of the iudge into the stynkynge lake of fyre, perpetually there to burne with the deuyll and hys aungels. So that he whyche hath had no parte in the fyrst resurrection, shall be sure to taste of thys seconde death which is damnacion.

23 He that beleueth not the Gospell whan it is faithfullye taught hym, repenting hys former lyfe, but refuseth the grace therof, frely offered, shall for euer be damned. Neuer shall his synne be remitted, neyther in thys worlde nor in the worlde to come, that resisteth the holye ghost, withstandinge the open veryte. Onlye remayneth a fearful expectation of indgement vnto them that here treadeth Christ vnder fote, not regardynge

his

his bloud shedding, but doinge iniurye to the spirite of grace for their owne inuencion

The.xxi.Chapter

In this last vision of Johan, is both the discribed the prosperouse estate of the trewe church or kingdome of Christe here, and also the perpetual Sabboth of the chyldern of God. All the other bisions were mixte with labours, afflyccyons and paines, This is full of peace, tranquilitie, and Joye, incorruption, glorie, and felicite.

The Text.

1 And I sawe a newe heauen, 2 and a newe earthe, 3 for the fyrste heauen, 4 and the fyrste earth were vanished awaye, 5 & ther was no more se a. 6 And I Johan sawe that, 7 holye cytye 8 newe 9 Hierusalem, 10 come down from God out of heauen, 11 prepared as a bryde, 12 gar

nyshed for her husbande. 13 And
I heard a great voice from the
se ate saynge. 14 Beholde the ta-
bernacle of God, 15 is wyth men,
16 and he wyll dwell with them.
17 And they shall be hys peo-
ple, 18 and God hym selfe shall
be wyth them, 19 and shall be
theyr God. 20 And God shall
wype awaye, 21 all teares from
theyr eyes. 22 And there shall
be no more deathe, 23 nother so
rowe, 24 nother shall there be
anye more payne, 25 for the olde
thynges are gone.

The Commentarye.

1 Besides the afore rehersed revelacions, I
behelde now last of all (sayeth sainte Johan)
that heauen was cleane altered from that it
was afore and became all newe, and so was
the earth also and became the same. Not on-
lye become they nowe spirytuall by a trewe
beleue in the gospell that afore were carnal,
but also in ỹ ende of the worlde shall ỹ whole

bodyes

bodies of heauen and of earthe as golde is the fornace be purged from fylthynesse by fyre goynge before the iudge, which boeth nowe defiled with the wickednesse of the creature.

2 After both sortes shall they be deliuered from the corruption, here of synne, and therof death and damnacion, and so be restored vnto ꝑ glorious libertie of Gods children.

3 The first heauen defiled through the pride of aungel, and the firste earth also corrupted by the synneful vsage of manne, shal vanysshe cleane away and no more be seane. Not that the substaunce of them shal vtterly perysshe, but that their nature, shappe and fygure shal chaunge into amuche more pure vnd perfighte similitude. A custome it was amonge the prophetes, whā thy aduertysed the afflicted Israelytes of prosperite, peace, or renouacīō of the glory of God cōmynge towardes them to promyse all thynges newe.

4 Beholde (saith the Lorde in Esaye) I make vnto newe heauens, and a newe earth, and as for the olde shal neuer more be thought vpon. Newe is the true churche of Christ, so are the people pertayninge to the same. In no point are they like to the popes onlye orders

nor yet vnto Mahometes religion. Clen are theyr hartes which haue receyued the be ryte, from all superstitions, and their outwarde lyues from Idell obseruations, Perfyght are their consciences, and their conuersacions godlye. And this in the regeneration shall be fullye accomplished. Not onlye shall that which is now mortal become immortal and that is nowe corruptible, than incorrupted and as the verye aungels of the Lorde, but also the vniuersal heauen shall be than renewed, so shall the whole face of the earth and apere more beutyfull than now.

¶ And from that tyme fourth shall there be no more se a, whyche syguifyeth people vnstedfast, vaine, and fickle. Wher as the peace of Christe is surelye grounded, no more is ther any troubled cõscięce. No more is there anye diffydence, wan hope, or dispayre. All bytternesse, sorowe, and angwyshe is turned into swetnesse, and Joy in the holy goost We knowe (sayeth sayute Paule) that all thynges are taken to the best in them that loue God. From the Apostles (whõ Christe hymself also called from the sea) vanished this wauerynge sea away, whan they went frõ the malicioule counsell of the byshoppes resolvynge that they were founde worthye to

suffer

ſuffer rebuke for his names ſake. In ſpirite ſhal all impediments & nedes al daungers and doubtes, all fearfull moninges & outragi- that we now haue of the ſea, ſhal ceaſe in the daye of the Lorde, whan we ſhall beholde hym face to face. No longer ſhall it be ſub- ued vnto vanite, no more thā the other crea tures, but clerelye depured from fylthye cor- uption. No more ſhall it be the ſame to ſe to bynge from thens fourth ſo clere as cryſtal though it ſtyl be the ſame in ſubſtaunce.

6 Heauen earth and ſea with al other crea- tures in miſterye, thus renewed, I Johan the ſonne of Zebede and the ſame diſcypple whome Chriſt loued beynge here in exyle for his worde and teſtimonye, perceyued in the ſame myſtery by the ſingular gyfte of the ſpirite, that ſelfe holye cytye or con- gregation of the Lorde whiche is worthelye called the newe Hieruſalem of peace deſcen ded doune out of heauē from her omnipo- tent creatur and God eternal.

7 Holy is this cityy. For both is ſhe here the vndefyled ſpouſe of the lambe, and ſhal be here after more perfyghtelye in the rege- neracyon. Here admytteth ſhe nothynge in faith yis prophane & carnal, but cleaueth to

hys only worde. There shall she folowe his steppes in a much more pure estate, cle arlye delyuered from al that is yl.

8 Here is she newe, in that she hath here by hys godlye spirite done of the olde mā with hys spithye workes. And there shall she also be newe through hys gifte, by throwinge awaie the body of sinne with death and corruption.

9 Hierusalem is she called both here and there, or peaceable citye of the Lorde, in that all her cytezens are of one fayeth, and there shalbe of one glorious vnytye and concorde. Here are her dwellers citezens with the saintes, and the houshould seruauntes of God, shal they be both his chyldren and heires together wyth Christ.

10 From God came she doune, and out of heauen first of all. Neyther out of flesh nor bloud hath spronge her Christen beleue, but from the gracyouse openynge of the father whych is in heauen. That Hierusalem (saith Paule) whiche is free and our mother, is frō aboue. She is that cytie, whose builder and maker is God. Wyth none other lawes is she gouerned, but with hys eternal testamēt and gospell of peace. With the constitutions of menne hath she nothynge to do, be they

neuer

ouer so holy and precious. For alone she de-
pendeth on God and hys spirite.

15 Of hym is she prepared throughe the
gyft of fayth. She is cleansed with the foun-
tayne of water in the worde of lyfe to seme
a glorious congregation wythout blemysh
or wrincle. From her synnes is she purelye
washed in hys bloud.

16 And so garnyshed as a beutifull bryde
to her husbande with loue, Ioye, peace, pa-
cience, rucheneslle, long sufferinge, and other
glorious fruites of the spirit. Vpon thy
ryght hande Lorde (sayeth Dauid) standeth
a quene in a garmente of moste fyne golde
compassed with diuersitye. But euery man,
shal not se thys her aparell, for it wil be ra-
ther a rayment of the harte than of the oute-
warde body. Figured was this deckinge of
her at large, in the wonderfull adournynge
of the temple and tabernacle of God in the
dayes of Moyses and Salomon, whose mi-
stical meynge also he describeth in hys can-
tycles. How maruelouse this newe Hierusa-
lem wyl be in the regeneracyon, whan she
meeteth her spouse in the ayre, and howe glo-
riouse her countinaunce wyth hym, it lyeth
not in vs to declare in all poyntes, consider-
ynge that neyther eye hath sene, nor eare

harde, neyther can the herte coniecture what God hathe there prepared for thē that love hym, But of this are we sure, that wyth the glorie of hym she shal be replenished. Here is her estate vnperfight, and there perfyght here mortall, there immortall, here sower, there swete, here harde, there pleasaunte, here paynfull, there dilectable, here Godlye there inestimable glorioule.

13 And as Jhon had seane these wonderfull thinges, and muled muche vpon them a greate voyce came vnto hym from ꝑ seate of God, declaring ꝑ misterye therof. I hard (sayeth he) in the middes of this last reuelacīō, as I was in doubt what it mēt, a mightie voyce from the troue of my euerlastinge Lorde, saiynge thus vnto me.

14 Beholde Jhon beholde, and marke it boeth for thyne owne erudicion, and also for the instruccion of others. The holye tabernacle of restynge place of the euerlastynge God of heauen, is wyth man in the worlde beneth. Not onely in that the eternall sonne of the Lorde toke vpon hym the shappe of a man, callyng it the tēple of hys bodye, but also in that the soule of euery faythfull man is become the habitacle of the holy Ghoste. He that loueth me (sayth Christe) obserueth

my

my worde In hym wyll both I and my fa-
ther prouyde vs a restynge place. He that is
in loue abydeth in God, and God welleth
in hym.

15 This voyce might John well heare frō
the mouth of God in Ezechiell. I wil make
(sayth he ther) a perpetuall couenaunt with
man to dwell with hym euermore. My ta-
bernacle shalbe among thē. So that I wyl
be their God, and they shalbe my people.

16 For why, it foloweth here in this voyce,
that he hath determined of fauourable loue
and mercy to dwell with thē, assisting them
here in thys life by his spirite, and in the life
to come shall he satysfye thē by hys eternal
presence. For here do we se hym in a simily-
tude farre of, there shall we beholde hym
lyke as he is in dede, and shal eternalie reioice
therein.

17 Here are they hys people throughe fay-
eth, for Israell is his heritage. These shall
they be hys familiare housholde throughe
loue, and he their Lorde for euer. Here shall
they be his chyldren, and he their eternall fa-
ther. There shal they be hys hepers, Christ
beyng the right heyer for them all.

18 Thus God hys owne selfe of hys in-
effable goodnesse beyng presentlye in them

shal

shal here by hys grace, and there by inestymable benefyghtes, shewe hym selfe in all poyntes to be their moste mercyful and louing God. Here doth he strongly assist them agaynst all temptacions of enemyes. There shall he endue them wyth full perfeccyon & clerenesse.

19 So shall he be their God, that neither here nor yet there shal they knowe ledge any other but hym alone. He shal so comforte them here by hys spirite, and there by hys gloryouse presence, that neyther shall they here forsake hym, nor ther be deuyded from hym.

20 And this euerlastynge God shall so wype awaye all teares frō their eyes here, that no vexacyon shal make them sorowful nor yet aduersitie pensyue. But al maner of slaunders and persecutions, shal they take for moste swēte consolatyon for hys names sake. For if he be wyth them, who can prevaile agaynst them?

21 And after that daye can no weepynges be, where as shall be full Ioye wyth immortalitie both of soule and bodye. Beholde (sayeth the Lorde in Esayes Prophecye) I shall make a Ioyfull Hierusalem, yea, and my selfe wyl reioyce there with them.

From

from thence forth shall neyther waylynge nor wepyng be harde in her any more.

22 In her more ouer shall be no more death for it shall be destroyed for euer. No more shall mennes consciences dispayre here, but haue Iope in the holy Ghost. No more shall they dye through synne, but lyue vnto god by faythe. And ther shall no more the rose coloured whore be drõke in the bloud of martyrs. Her tyrauntes shall be closed vp in the stinkyng lake of fyre from the slaughter of them, they than becommynge immortal and impassible. Moreouer than this, he that beleueth in Christe shall neuer dye nor yet come into iudgemente, but passe leane from death vnto lyfe.

23 Neyther shall there be any sorowe nor crying any more. For all maner of displeasures of the bodye, as pouertie, sickenesse, losses, enuyptie, vexacions, and pl reportes are here pacientlp borne of the faythfull. And there shall be founde nothynge too ministre anye suche occasions. Here is neyther age doubted, nor yet persecution feared, in them that reheneth death aduauntage, haupnge in desire wyth Paule to be hence and wyth Christe. Nor yet shal be there where all is in Iope and peace, durable for euer.

24 Neyther

24 Neyther shall there be felt anye more
payne. Suche hath bene the constaunce of
the martyrs here that litle haue the tormen-
tes greued them Eleazarus pasiently suffe-
red all punyshmente. Steuen reioysed to se
heauen open. Andrewe wouldе in no ease be
deliuered from deathe. Laurentius offered
hys brent flesshe to be eaten. The burnynge
coles were so swete vnto Tiburcius as the
fragraunt roses. So desirouse were the ter-
rible tormentes vnto Vincent, as a mooste
pleasaunt banket. Angelus desired the peo-
ple in Sicilia to esteme ỹ tyraunt his frynd
What the exceding constaunce was of Jo-
han Husse, & Hieronime of Prage, as diuerse
Chronicles mencioneth. And in oure tyme,
George Baynhā in the fyre dyd neuer com-
playne. John Frith neuer shewed hym selfe
once greued in countenaunce. Barnes neuer
moued, as hys enemyes doth report. Peter
Franke in Colchester songe ioyfully to the
Lord. The .iii. ponge men of Southfolke re-
ioysed at the death wyth suche other many.
And howe farre they shalbe, from paynes
after thys the great daye of the Lorde shall
declare.

25 For the olde thynges are paste, sayeth
the text. All that afore was tedioule, heauye
and

and fearful to the flesh, is now become easie light, and pleasaunt, through that thei haue learned of Christe. Hys worde refresheth them in spirite, and is a swete rest vnto theire soules. And in the regeneration shal hunger thirst, werinesse, labour, heate, colde, rayne winde, thunder, earthquakes, wyth al other discommodites be taken cleane from them. Neyther shal they haue there, nede of meate nor drinke, foode nor raymente, beddes nor buildinges, feldes nor medowes, wellspringes nor riuers, gardens nor vineyardes.

The Text.

1 And he that sate vppon the seate sayd. 2 Behold, I make all thinges new. 3 And he sayed vnto me. 4 Wryte 5 for these woordes are faythfull & true. 6 And he sayd vnto me 7 it is done 8 I am Alpha and Omega 9 the begynnynge and the ende. 10 I wyll geue too hym that is a thirst 11 of the the wel of ỹ water

of

of lyfe, fre. 12 He that ouer com-
meth, shal inherete all thynges
13 I wyl be hys God, and he shal
be my sonne. 4 But the fearfull
15 and vnbeleuynge 16 and the
abhominable 17 and mur-
therers 18 and whoremongers
19 and sorcerers 20 and Idolaters
19 and all liars 22 shal haue their
parte in the lake 23 that bur-
neth wyth fyre and brymstone
24 whyche is the seconde death.

The Commentarye.

1 And the omnipotent Lorde whyche sate
vpon the eternal throne cõcluded thus with
me. Hys holy spirite of promes assertained
my spirite by his heuẽly word, that al these
things should be true.

2 Beholde (sayth he) I wyll make all thyn
ges fresshe and newe Heauen, earth, the sea,
and the vniuersall cytye of peace, I wyll de-
liuer from all corruption, I make all pure,
cleane, holye immortall, vncorrupt, impassi-
ble, clere, heauenly, spiritual, and glorydous.

Neuer

Neuer more shal they be as they were afore whan they were yet olde. Neuer shall be more eatynge nor drynkyng, wynynge nor bāketyng, trauelyng, nor slepingt, nor other suche doynges pertaynyng to the corruptyble lyfe. The righteouse shall than shine as the red fyre sparkes. So bright as the sunne shall thei be in the kingdō of theyr father.

3 Thus hath the Lorde here most marueilously described vnto John, & by hym vnto vs the misticall sabboth of hys people here and the eternall Sabbothe after this lyfe commaundyng hym to regestre it, as foloweth. Muche to and fro hath bene amonge the schole doctours and is yet to thys daye, whether the saued multitude shall reygne here vpon earth with Christe, or aboue in heauen after the iudgement day. Whych is easye to be perceyued, if the scriptures be truly conferred. Therfore serch diligently the scriptures, for they beare wytnesse of al truthe. Christe hath in Mathew that they shalbe than as the Aungels are now in heauen, whose office is both to be here & there. And so much the rather ỳ they shalbe as thā all one. So well shall the earth be newe as the heauens. And nedes it must be to some purpose. Neuer woulde Elaye & Peter haue

layd, that rightousnesse shoulde dwell in the if they should not occuppe them both. It is sayd here also that the newe Hierusalem shal come doune from heauen. But not so that it shall not vp againe. For Christes electes shalbe where as he is. When they shal be vpon the earth, no lette nor impedimēt shall they haue to be also in heauē, bothe they beynge one. Such agylite and perfection shall be than in their bodyes as is now in ꝑ glorified body of Christe, or in the spirituall nature of the aungels. Whiche are nowe here now there. And whether they be here or there, alwayes they se God, and are neuermore absent from hym. Many scriptures myght be brought in to declare thys matter more at large, but it wolde axe muche tyme. What mutual felowshipp, heauenlye ampte and glorioust pastyme wil be betwixt them and the aungels at that daye it farre passeth all capacytes to diuine. I counsail to man to be curiouse in the serche of so high misteryes as this here is one, without ꝑ feare of God least he ouercommen of their excedinge bryghtnesse, be throwen into most depe errour and blyndnesse of the spirite. Rather submitte your weake iudgemēties wyth Paule confessing Gods secrete counsales to be vnsercheable

serchcable, and hys wayes paste fyndynge out. Seke here onely to be renewed, & than shall ye be sure there to fynde thē. For there shall hys seruauntes be satisfyed with the plentuousnesse of hys house, and wyth the habounndaunce of his eternal pleasures. For he hath ynough in hys tōwers for all men. He that hath a despre to know ꝑ one church from the other, and the true from the false mape here do it wel by conferringe of them together. Let hym considre by that is saped here afore, that this is holye, the other blasphemouse. Thys is newe, the other is olde for Cain was the elder brother. This is called Hierusalem, the other confuse Babilon. This came doune first from heauen, the other rose out of the bottomlesse pytte. This was soberlye prepared to her spouse, the other apareled her self rashly lyke an whore for none othere rule folowe they but their owne tradicions. This hath but one husbād she hath done whoredome with manye kinges, by manie false worshipppynges. Thys for her meheneesse is commended of God, the other proudely boasteth her self through holye tradicions, merites, & deseruinges is to be a riche quene. With manye such other.

4 And the Lord (sayth saint John) whiche worketh all thinges by hys onely word & cõmaundement, sayd thus vnto me Empreute first in thy hert that I haue here shewed the, and than leaue it in writyng to the instruccion of those that shal folow the.

5 And if thou wylt knowe a reason whye thou shalt thus do, take this strong sentence with the. I assure thy so truelye as I am god that the woordes whiche I haue shewed in this present Reuelation are effectuallie moste saythfull and iuste. In no maner of poynte can I breake promes, nor go frõ the worde that I haue once spokẽ. Both heauen & earth shall passe ouer, but not one iote of my wordes shall passe vnfulfilled at theyr times appointed. The worde that goeth oute of my mouthe, shall not returne home agayne voyde, but shal both accomplysh my wyll, & prospere the thing I sente it for. Nedefull is it therfore that all men beleue, that I shall fulfil the conenauntes here promysed.

6 More ouer than this, the sayed heauẽly Lorde sayd thus vnto me, to put me clerelye out of doubt

7 It is finished and done alredye. Be thou assertayned that my worde is my dede. In the beginnyng I spake but the worde, and all

all thynges were created, heauen, earth, the lyght, the firmament, the Sunne, & Mone the fowles, the fyshes, the beastes, and laste of al man. Whatsoeuer I saye therefore, ought to be beleued as nowe done in dede, be it to the rightwouse or dampned, For all thynges are presente afore me. In token whereof, the prophetes and fathers vttered theyr propheties of thynges to come, in the tyme past for the more parte, for the sure certente of them.

8 And take these my wordes so muche to be the more certayne, that I whyche haue made those promyses, haue all thynges in my power. I am the first and the laste, eyther ratyfy comprehẽded vnder Alpha & Omega the first and the last Greke letters, as a knowen trope to the Grekes, vnto whom thys reuelation was fyrst wrytten. For no God was there before me, nor yet shalbe after me. I am God from euerlastyng and world without ende.

9 I am he that hath begonne all thinges I am he agayne that shall fynyshe them. I am alone and there is none other God but I. I slee, I quycken, I smyte, I heale, I set vp, I put doune, Through me doth kynges raygne, & euery mãnes ende is in my hande.

Wherfore it is reason ꝑ they haue recourse vnto me.

10 I am that fresh fountayne that Esaye speaketh of most hyghly necessarye to them that will lyue. Verye lyberall shall he fynde me, that seketh me in fayth.

11 To hym that is a thyrste or desierouse of rightousnesse wil I geue to drynke of the pleuteouse welspringe of the wholsome waters of lyfe. And that wyl I do freely without pryce or paymente eyther of Masses or merytes, dead suffrages or deserupnges. Kape out your money no more for the thyng that fedeth not, spende no more travayle aboute the thinge that helpeth not. Come vnto me al you that labour and are loadē and I shal refresh you. So desirously seke vnto me your God as the hart seketh to the brokes of water. For with me is the welle of lyfe euerlastyng, wyth my pleasaunt ryuers shall I content youre good appetytes. The water of this fountayne is the verite & swetenesse of Christes spirite, refreshynge the soule here with hope, and there with the lyfe euerlastyng. In thys lyfe is felte but a taste of it, in the worlde to come shall ꝑ thyrst be satisfyed. Here is it but in hert springing vp towarde lyfe, there shall it be in full

course

course and neuer kaple. Here are obtaynes but small droppes of it, there shall it be had in full plenteousnesse. The Philosophers for their wisedome, and the Phesicianes for their cunnyng loketh for greate rewardes. The byers and sellers in the tẽple, set theyr wares at a greate price, yet are they but stynkyng waters, and not able to restrayne the thyrst. But this is free without paymẽt through Christ, and contayneth healthe in habound affice. Not oure good workes (saith sayncte Augustin) but hys owne free gyftes doth God crowne in vs. Thys must be sought for. For onelp shall he obtayne it, that thyrsteth after it. Onlye shall he haue that axeth, and he fynde that seketh.

12 He that hath done on a Christen warriours, to fight agaynste the deuell of these darkenesses, and so manfullp doth hys part that by kayth he ouercommeth hym, & hath the full victorye ouer him in Christe, he shall be sure to possesse all these thinges, heauen, earth, the new Hierusalem, the liuinge waters, and to haue his full desire in the ioyes to come. Wonderfull is thys promes, No king nor Emperour, priest nor prelate, Turke nor Souldane, can graunte suche wages.

But who shall obtayne theym? None other than fyghteth lawfully, workinge, accordinge to the rules & examples of fayth? Neyther he that masseth nor senseth, processyoneth nor holy watereth, nor yet he that buildeth churches. For those workes the scripture commaundeth not.

13 Besydes this promised reward (saieth the Lorde here) I will be hys God in dede, according to my former couenaunte, and he shall be vnto me as my naturall sonne. So louinge will I be to hym, as the mother is to the babe borne of her body, whom she can neuer forget. So mercyful as the naturall father, that pytyeth hys owne chyldren at the very hart Example by the vnworthye lost chylde, whome I both louyngly receyued and swetely embraced in myne armes. Yea, I both clothed him & fedde hym wyth the best, as a sonne ful deare vnto me. And of this lette him be sure whiche hath me for hys father that I shal geue hym Christe to be hys brother, and wyth hym all thynges necessarye, constitutyng hym my perpetuall heyre. Thys fatherly couenaũt was playne vnto my seruaunt Dauid, for whome I set vp mercy for euer,

14 But farre otherwyse will I do by the other

other sort, which neyther wyl seke the liuing waters or haue despre to the scriptures, nor yet kepe the holde I haue put them to, which is their Christen profession, but cowardlye leaue it vnto the enemyes, the Serpent, the beaste, and the false Prophete. As are these whiche foloweth here in their course. Fyrste of all the fearfull cowardes or false harted Christianes. Whom the holye ghost calleth here afore neyther whote nor colde. At a tyme they beleue, but whan anye trouble cometh they go cleane from it. These dout the losse of their godes, the hinderaunce of their names, and the harme of their bodyes, and so are they not worthy of Christ. Such were Ananyas and Saphira wyth manye other more sens theyr tyme. These trust not in the Lord as doth Sion, whiche neuer remoueth.

15 Nexte are the vnfayethfull hypocrytes, which neyther beleue the promyses nor yet feare the threatnynges of the Lorde. These make Gods commaundemētes of no value for their owne tradicyons. Wyth beggerly ceremonyes clogge they the people, and as the blynde they leade the blynde into the ditche. Neyther wil these enter into the kingdome of God, nor yet suffer other to enter. Such were the pharisyes and saduces wyth

monkes, chanons, and fryers succedinge in their wicked examples.

16 After them folowed the cursſed obſtynates or abhominable blaſphemers, whyche knowinge the verite, dothe not onlye abhorre it, but also with moſt ſpightfull cruelneſſe perſecuteth it. These are the ſwine that treadeth perles in the myre, and the dogges that turne agayne to devoure. Unpoſſyble is it for theſe agayne to be renewed to repentaunce, thus caſtinge at their tables the graces of the ſpirite ſo freelye offred them. Such were Annas and Caiphas with oure execrated biſhoppes, ſuffraganes, chanōs, parſons vicars, with all the prieſtes of the ſame wicked zeale.

17 The unpyteful murtherers, are alſo the ſame bloud thurſty prelates, thoſe Caines, & theſe bopſtpouſe Nemrothes that never will be ſatiſfyed wyth the ſlaughter of innocentes. No cruell Antichriſte after Johan Wycleues tyme dyd ſo ſpyghtfullye perſecute the verye of Chriſte in Englande, as dyd Philyp Repyngedone, made than of a falſe brother or periured chriſtiane, byſhoppe of Lincolne. The graunde captaine of this madde muſter is ȳ proude byſhop of Rome the prepoſteroule vycar of the lambe, and

the

the vnworthye successoure of Peter in that he hath not yet put vp hys swerde. Of the same sorte also are all those cruell prynces and vnmercyfull magistrates, that applieth their auctorytes, powers, and offyces vnto the same myscheefe. Suche decepthfull rauenours and abhomynable bloud sheders the merspfull Lorde abhorreth euermore. Of this number was Pharao and Herod, wyth innumerable tirañtes seus, whych to reherse in order, were to longe.

18 The fylthye whoremongers are those holye spirituall Ammonites which hath cõsecrate them selues vnto Moloch in the fyre of fleshlye cõcupiscence. For euer haue they for sworne godlye marryage, to make daily sacrifyce to the deuyll in buggerye and other carnal beastlynesse. The most hyghlye estemed vertue of that generation, is to haue no wyues. Neuer commaunded I such fylthye vowes (sayth the Lorde) neyther came it euer in my thoughte, to make Juda synne with such abhomination. For the ofte breakinge of theyr othe, profession, and vowe it is no matter, so long as they make the rekenynge amonge them selues. Innumerable is the swarme of these letcherouse locustes of Egipte, Euerye where are their frutes seane, al the world ouer.

19 Some

19 Some expositours take the sorcerers here mencioned, for them that wyth charmes and subtyle witche craftes decepue the people. And some suppose them to be such as hath practysed poysones to destrope men with And both may be well. For neuer were Pharaoes cõgerers nor Jesabels apotecarpes more expert, than they are in their daylye feates, to destroy both bodyes and soules. Wonderful are their practises both wayes, all the cronicles ouer. Marke the legardemayne of Anastasyus the seconde, Siluester the seconde, Bonifacius the. viij. Benedictus the. ix. wyth Hildebrande and such other, besides Barichu and Simon Magus in the Scripture. Marke also how Johan the. xxiij. caused Marsilius a Physycian of Parma to poyson hys predecessours called Alexander the fyft, with a greate sorte more of that practyse, as mẽcioneth Babtista Panencious.

20 The Idolatours are they that worshyp after anye other sorte than the Lorde hath taught and commaunded in the scriptures, or that beleue in anye other than in God, whych wyll haue his glorye geuen to none other. Not that shall thou do) sayth he) that seemeth good in thy syghte, but that I commaund

maunde the that do onlye, neyther makyng it moze noz yet leſſe. Of this ſoꝛt are they that obſerue daies and monethes, times and yeares in bondage. So are all they whyche praieth to the ſaintes departed, offereth to Images, kyſſeth the relyques, beareth maſſe without vnderſtãdinge, worſhyppeth their Sacramente (as they call it) in their maſſynges and proceſſyons, wyth ſuch other abhominable ſuperſtitions.

21 And fynallye the vnſhamefaſt ſpars are they, whiche miniſter errours in hypocryſye forbyddynge both mariage and meates, and tellinge that Chriſt is here and there, ſo blemiſhinge the Chriſten relygion. They are alſo thoſe blaſphemers which calleth the ſcryptures hereſye, and ſlaunderouſlye report the poore fauerers therof. Theſe are the naturall chyldren of the deuyll Suche a one was Tertullus the oratoure that accuſed Paule of ſedycyon, and ſo were the byſhoppes and prieſtes that waged the ſouldiours after Chriſtes reſurreccion, to ſaye that hys diſcyples had ſtolen hym awaye by nyghte.

22 All theſe with ſuch other execrable ſectes (ſayth the Lorde vnto Johan) ſhall haue their iuſt parcion in the foule ſtinkinge lake that horrybelye fometh vpwarde wyth fyl

thye

thye fyre and brymstone. With the deuyl and his aungels shall they dwell for euer.

23 Thus the wicked (sayth Dauid) for neglecting their Lorde God be turned into hell, with perpetual confusion, The fiery floude that shal go before the iudge, wyl swallowe them vp cleane.

24 And this is wythoute fayle the seconde death, or damnacion both of soule and bodye The perpetuall shame and reproue, as Danyel calleth it, that shall neuer be recouered Not onlye the abhominable homicides, Idolatours, and whoremongers shal haue thys stynkinge reward, but also the faynt harted hypocrites, the vnfaithful sorcerrers, and the execrable lyers with all their affinite.

The Text.

1 And there came vnto me, 2 one of the seuen aungelles, 3 whyche hath the seuen vyalles full of the seuen last plages, 4 and talketh wyth me, sayenge. 5 Come hyther, I wyl shew the, the bryde, the lambes wyfe. 6 And he caried me awaye in the spirite

ſpirite to a greate and an hyghe mountayne, 7 and he ſhewed me the great cytye, 8 holye Hieruſalem, 6 deſcendyn ge out of hea uen from God, 10 hauynge the bryghtneſſe of God. 11 And her ſhynynge was lyke vnto a ſtone moſte pzecyouſe, 12 euen a Jaſpar, cleare as cryſtal, 13 and had walles greate and hyghe,

14 an

14, and had .xii. gates, 15 and at the gates .xii. Aungels, 16 and names wrytten, 17 whyche are the .xii. trybes of Israell. 18 On the Easte parte thre gates. On the North syde three gates. 19 And towardes the South thre gates. And on the Weste syde thre gates 20. And the walle of the cytye had .xii. foundatyons, 21 and in them the names of the lambes .xii. Apostles

The Commentarye.

1 And as I was yet styll Joyouslie marnelynge (sayth saynt Johan) at this moste frindelye communication and wonderfull mystery of the Lord.

2 There resorted vnto me verye louyngly, one of the seuen aungels mẽcioned here afore. Which aungels hath committed vnto thẽ at the Lordes pleasure the seuen vials of his wrath contaynyng the .vii. last plages of the worlde.

3 None

3 None other are these aungels, but the decreed purposes of God. vtteringe his iudgementes agaynst cursed Babylon at their times appointed, as we have sufficiently declared in the. xv. and. xvi. Chapters, afore. One of them sent the Lorde vnto Johan, to describe vnto hym at large the glorie of the newe Hierusalem, lyke as he dyd afore, the confusyon of Babylon. For onlye was this in spirite as here after followeth.

4 This Aungell (sayth he) familiarly communed wyth me. This inspyred purpose of God moued my hart, my mynd, my wytte, reason, vnderstandynge, and remembraunce wyth the other powers of soule to make me preuye of this secrete mysterye, necessarye to be knowen of the faythful.

5 Come hyther, (sayeth it spiritually vnto me) leauynge at thys tyme behynde the all suche consyderaciõs as thou hast of nature. Certenlye wyll I manifeste vnto the, to the singular comfort of manye other, what the beutifull Bryde is, whyche is the vndefyled spouse of the lãbe Jesus Christ. Thou shalte well percepue her by the gyfte of faythe, to be farre vnlyke from the rose coloured whore ỹ thou sey̆st afore. Thou shalt knowe here, her estate, bewtye, behauer and apparel

For that maketh God open to hys louers whiche he hideth vnto other in parables.

6 Than toke he me vp in the spirite (sayeth Johan) and so carryed me cleane awaye, in to a mighty great and exceadynge high mou̅tayne. The contemplation of this heauenlie misterye, so occupyed my mynde, that clerelye was I taken from the remembraunce of all worldly fantasyes, and thought my selfe rapte vp with Paule vnto the thirde heauen Sittinge solytarye alone (as did Hieremye) I was lyft vp aboue my selfe. With Enoch and Helyas I thought my selfe taken from the worlde, so great was the mysterye.

7 Anone this spirituall messenger shewed me a great godlye cytye, I was in remembraunce of the trewe congregation of God co̅pact togither in the vnitie of one perfight christen faith. And this was not the old Hierusale̅, builded longe ago of Melchysedech as testifyeth Josephus. For that was ful of synne, ignoraunce and blindnesse. She slewe the prophetes, and stoned them vnto death that were sent vnto her. She disdayned also to receyue her owne Lorde, whan he came to her of good loue.

8 But this is all of an other sort, perfyghte Godlye, and faythfull. Yea, this is aboue al

estyma-

estimacion holpe. Not for the outward Ce-
remonyes, which were but shadowes of thin-
ges to come, but for the eternall redemptiō
that came through him, whiche offered him
selfe vnto God the father wythout spot.
9 Not made by mans hande was thys ho-
lye Hyerusalem, nor yet after thys maner
buyldynge. For it yssued out of heaven, and
so came downe frome God the father of
lyghte, of whome onlye is all that is good
and perfyghte. Great is this citye, not onlie
in that it is the possessyon of the great kinge
of all, but also in that it is hyghest in digni-
tye before hym, and spredde the worlde
ouer.
10 Gloryouse is it also, blessed, spirituall,
and heauēly, hauing the inestimable bright
nesse or wysedome of the omnipotent God.
her lyghte is the lambe Jesus Christe, and
his worde the lanterne to her verye fotesteps.
Indued is she here with the graces of
spirite, and after this shal possesse these bene
fyghtes of immortalyte. Lyke shall she be to
her spouse in his latter aperaunce, and shall
see God as he is in deede, whan she is lyke
fashyoned to his glorouse symilitude.
11 And this her shynynge lyght or wisdome
in the spirite (saith the aungel) was like vnto

a stone, most orpent and precious. For more precious is the verye thā golde in his most pureness.

12 And of all thynges in the worlde moste ryghtlye myght it seme to be compared to a fyne Jaspar, resemblynge a pure crystall in clerenesse. For not onlye is it here in fayeth clere as the cristall, high, incomparable, and inestimable. But also in the regeneracion it wyll be to the eyes of the glorysyed saintes as the grene Jaspar, most amiable, fresh, and desyrouse. The doctryne of the Lorde is here al pure, expellinge the darkenesse of errours and lyes. He that folowyth me (sayeth Christe) wandreth not in the darke, but shall haue the light of lyfe. And there shal neither their eyes be sore, nor yet there sight bleared by anye impediment, but they shall be made able to beholde hym face to face, beynge of moste estimable brightnesse.

13 The walles of this cytye betokening the manifolde strengthes of God, were inestymable greate and high, marueloule and glorioule. Greate is the Lorde (sayeth Dauyd) and mighty is his poure. He compasseth his people rounde about from thys time forthe and for ever. A walle of fyre is he vnto Hierusalem, and a defence of stiele vnto Juda.

Their

Their keper, protectour, sauer and defender is he, most stedfaste, perfyght, constaunte, & sure. Stronge is the cytye of Sion, for the sauer is both her walle and bolwarke.

14 Twelue gates hath this cytye to open and to spare. Yet is there but one openynge vnto them, which is Christ. Diuerse are they called, for the diuersitye of nacions, peoples languages and kinredes. Ffrom al quarters of the worlde rounde aboute, cometh people to Christes congregacion, yet enter they not but through him (No man (sayth he) cometh vnto the father but by me. I am the doze in to the shepefolde. He that entereth in by me shal be saued.

15 Twelue aungels are set at the gates of this cytye (which are both the aungels in dede, and the godlye preachers signifyed by them. The aungels of the Lorde (sayeth Dauid) pitched their tentes rounde aboute those that feareth hym, to preserue them. What chemen hath he set (sayeth Esaye) vpon the walles of Hierusalem to preache his glorious name. So that it is nowe become inexpugnable. The deuyll wyth his whole armye cannot preuayle agaynst it. None is he able to pluche out of his hande.

16 Names were gloryously wrytten ouer

the gates of this cite. And none other were they but the names of the .xij. trybes of the childrē of Israell. As are Juda, Ruben, Gad Aser, Neptalim, Manasse, Simeon, Leui, Issachar, Zabulon, Joseph, and Beniamyn. For thys consyderacyon were their names there in syght, and none other.

17 Onlye was the heritage promised vnto Abrahams sede. Onlye commeth saluacyon frō amonge the Jewes. Christ was the onelye sede of Abraham, and we are now become the chyldren of promes in hym. In the scripture are their names regestred. And not the names of them alone, but of so many els as haue brought vnto vs the trewe worshipp of God. As were Moises, Samuel, Dauid & Helias, Esaye, Hieremie, Ezechiell, & Daniel, with the .xij. inferioure prophetes. John Baptist, Joseph, Simeon, and suche other. For the numbre of .xij. is a vniuersal number comprehendynge all.

18 Vpon the east part of this beutiful cite were .iii. gates. So were iii. gates, also vpon the north syde.

19 Towards the south were .iii. gates. And on the west syde .iii. gates, to perfourme vp the number of .xii. Suche a cite is the trewe churche of Christ, as is spred ꝑ worlde ouer

What

What so euer they be that wyl reprouch vn to this cytye, which waye so euer they come necessary is it for thē, to enter into it through an onlye fayth in the father, in the sonne, & in the holye ghoste. Behouinge is it (sayeth Paule) for hym that wyl resorte vnto God, fayth fullye to beleue. Through fayth haue we entrauace into his fauer. Baptyse them that beleue (saith Christ) in the name of the father & the sonne, & the holy ghost. Exceding great is the multitude of those iust beleuers which hath commen from these .iiii. quarters of the worlde, and hath entred into this citie through this fayth. Verye manye shal come (sayth the Lorde) from the east and the west (which includeth the other .ii. partes) & shall rest with Abrahā, Isaac, & Jacob in the kingdome of God. Frō the east come the Jewes inhabityng the myd part of the world. From the .iii. out quarters els, as are Elia Aphrica, and Europa, came the gētiles, & after this sort through one faith in the trinitie, became one citye of the Lorde auinge .xii. fayre gates. Prefygured was thys in the passage of the children of Israel oute of Egypte. In the wyldernesse of Sinay as the Lordes commaundemente, were the trybes of Juda, Isacar, Zabulon with their hostes

of a.C.lxxx.and spx thousande and.ccc.hundreth vpon the east syde. Ruben, Simeon, and Gad with their armyes of a.C.li.thousande.iiij.hundreth an fyfty, vpon the south syde. Ephraim. Manasse, and Beniamyn vpon the west part, with their.C.x.viij.thousande and one hundreth. Dan, Aser, & Nephtalim vpon the north with their.C.and.xvij. thousande and.vi.hundreth also. Wheras the tribe of Leui was onlye appointed to minyster in the tabernacle of witnesse in the middes of the hostes, and therfore was not at ỹ time nũbred amõg the childrẽ of Israel

20 .Fynally (saieth the aungell) the wall of this beutyfull citye (whyche is the poure of God vnto saluation for them that beleueth) hath.xij. strong foundacions surely couched vpon the vnmouiable & harde rocke Christe For vpon hym was the Christen churche fyrst grounded. Adam, Noe, Abrahã, Moises, Dauid, Helias, and John Baptist, wyth all the other fathers and prophetes builded vpon him, thoughe they were longe before hym. For all they trusteth surelye in the promyses that God had made them in him. All they beynge vnder the cloude dyd eate of one spirituall meate, & dronke of one spirituall rocke folowinge thẽ in the flesh which was Jesus Christe. No man can laye anye other foun-

foundation than is laied already, whyche is Christ Jesus.

21 Upon thys one foundacyon perpetuallye stronge and durable, were laied these .xii. foundacions agreyng to the same. And in them were the names of the lambes. xii. Apostles or faythfull messengers. As Peter, John, James, Andrew, Philip, Bartholmewe, Thomas, Mathewe, James, the lesse Symon, Thadeus, and Mathias. These are figured in the .xii. stones that Josue rapsed up in Galgala for a remembrannce of the drye passage of the chyldren of Israell through Jordane. So are they signifyed also by the .xii. other stones wherewyth Helyas in the mount of Carmelus made an aulter in the Lordes name. The sure grounde of these foundacyons was, that Christe is the sonne of the lyuyng God. Upon thys builded all they both in theyr preachynges and wrytynges. All one with thys was the faith of the Propheres, whiche beleued ỳ he was the lambe that should take awaye the sinnes of the worlde. For they inquyred the waye of saluacyon, they cerched for the sauynge health. Wherein they proue themselues the lyuyng stones of this spirituall buyldynge. Thus vnto one sure grounde of faith extem-

ded the heienes bothe of the Apostles and Prophetes. Now are ye cytezens wyth the sayntes (sayth Paule to the Ephesiās) builded vpō the sure foundaciōs of the Apostles and Prophetes, Jesus Christ beyng the fast corner stone. For this cause are the Apostles putte here before the Prophetes, that we reading their prophecyes, should vnderstande them after the Apostles doctrine, and so deduce them both vnto Christ. And for thys consideration are they here called the lambes Apostles, that they haue in all their instructions & writtinges vttered nothinge but that they haue receyued of hys wonderfull, ryche, and plenteouse haboundaunce. Besydes all this, not only are these. xii. here named, to be taken for the. xii. foundations and none other. For than shoulde Paule be excluded, which laboured more than all the rest. So should Barnabas, Silas, Lucas Agabus, Judas the rightouse, Johan that was called Marcus, with many other. But so many Godly mynysters are of that sorte besides them, as hath bene of the same sayth spirite, and doctryne. For ye must consider þ xii, is here a vniuersall number as in other places, and betokeneth all the whole felowshyp, thei holden for the principals for that they

they were present with Christe.

The Text

1 And he that talked with me had a golden rede 3 to measure the cytie with all 4 & the gates therof, and the walle therof. 6 And the cytie was buylde foresquare 7 and the lengthe was as large as the brede therof 8 and he measured the cytye with the rede .xij. thousande furlonges. 9 And the length and the bredth 10 and the heygthe of it were equall. 11 And he measured the walle therof, an hūdred and .xliiij. cubytes 12. after the measure of man, whych the aungell had.

The Commentarye,

1 And the Aungell (sayeth saynte John) of this purpose of the Lord, whiche commoned thus with me in secrete mistery, had a measure al of golde in his hāde, in similitude of

a rede

rede, not all vnlyke vnto theym that talke wyth Ezechiell and Zacharye, in myster allo.

2 And with thys golden rede, whyche i the pure worlde of God. dyd he take mea sure bothe of the cytye it selfe, and of the gates thereof and also of the greate mighty walle of the same.

3 The determinate purpose of the eurla stynge buylder, measureth all thynges con cernynge hys churche, accordynge too hys vndefyled Scriptures, which are the right rule of fayth and the rodde of ryghte order in hys kyngedome. What soeuer they be (saith both Paule and Dauid) that lyue ac cordinge to thys rule, mercye, and peace be vnto them, as vpon the Israell of God. Not onely is this measurynge rede precyouse in it selfe, but also as golde in the fornace it is dayly tryed a fresh, throughe manye troub louse aduersytees of them that hath vnfay nedly set handes vpon it, Diuerslye measu reth this rede of the spirite in the cytye, in the gates, and in the walle. For dyuerse are the gyftes of the holy Ghost in one congrega tion of the Lorde, vnto euerye one is gyuen a grace accordyng to the measure of fayeth, Some hath the constytute Apostles,

some

prophetes, some Euangelistes, some
tours and teachers to the necessary edi-
cion of Christes mistical bodye, For
e by the cytye is ment the whole congre-
con of Gods electes, perfightly Joyned
gether in one true beleue.

By the gates, the godly preachers and
nsolers, by whome Christe openeth vnto
kingdom.

By the walle, the mighty power whyche
hathe committed to the Aungels or spiri-
s of heauen to kepe thē, to the godly prin-
and magystrates here to defende theim,
d to other true ministers to holde theym
ll in ryghtuesse. All these must be mea-
red. They must be brought to the touche
ne. The scriptures must try of what spirit
ey are. If they agree not to thys measure,
ey pertayne not to the cytye of God. But
ey are that salt vnsauery that is no better
rthe than to be throwen forthe of menne
nd those vnprofytable seruauntes whome
e Lorde shall caste into exterioure darke-
esse,

6 And as concerninge the fashiones of
ys cytye, buylded all foure square, all
ure sydes thereof beyuge of lyke length
nd bredeth.

7 As

7 No longer nor broder was it vpon the
eastside than vpon the north syde, nor vpon
the south part than towardes the west. But
equal it was euery way, towardes all quar-
ters of the worlde. And as it was in length
and bredth, so was it in hepgth. Which sig-
nifieth not onely the perpetuall stabilitye or
sureneſſe of the true Christen fayth, the lord
euermore preseruinge it, but also ꝑ the fayth-
full beleuers of one quarter of the worlde,
are so hyghlye accepted vnto hym, as of an-
other. So largelye doth he rewarde them of
the easte that trulye beleue in Christe, as of
any other quarter els, & so hyghlye doth he
esteme them. So dere vnto hym are those
good Christpanes that dwell amonge the
Saracenes, Turkes, & Jewes, as are they
which dwell in the middes of Christendom.
So preciouslye lye sicke in the spittle house,
as they which prap in the tẽple. Noe founde
grace in the sight of God, whã all ꝑ worlde
els was wicked. Loth was iudged rpghte-
ouse in the middes of the filthy Sodomites.
And so are many yet to thys daye, amonge
the Idolatoures and superstitiouse Papp-
stes. Styll are ther lambes among wolues,
cleane wheate among tares, & good, fyshes
among euyl. Job was a companyon with

the

the dragons and estrydges. Esaye dwelt amonge vil tonged people, Ezechiel in the middest of a froward housholde. Sayncte paule comuended the Philippyanes, in that they shone amonge the peruerse generacion, as lightes in the firmamente. Neuer is God any parcyall accepter of persones, but among all peoples, he that in hys feare worketh righteousnesse, is accepted vnto hym, whatsoeuer he be. Thus are they in length, bredth, and heygth, spirituall, godlye and heauenly through hys worde.

8 Moreouer thys Aungell measured the cytye wyth the golden rede, and it was in compasse, xij. thousande furlonges. Whiche signifieth Christes kyngdome to be so large euerye waye, that it reacheth the whole earth ouer by hys worde and promes. The sounde of the Apostles preachynge hath gone out into al landes, and theyr doctryne into the endes of the worlde. For. xij. euermore in the scriptures is an whole perfight nũber, and a thousand a vniuersall summe, as we haue here noted afore. No man ought in thys heauenly worcke superstitiouslye to obserue the numbers, but rather to seke dyligently to vnderstãde the godlye misteries that they comprehend.

9 The

9 The greatnesse of a cytye is to be considered to the multitude of ꝑ dwellers therin Than who can thynke Christes congregacion small, measuringe it by the scriptures from the first begynnynge of the worlde to the latter endynge. A furlonge is the eyghte parte of a myle and containeth a hundreth and. xxb. passes, whych is in length. bi. hundreth and. xxb. fote, and here it betokneth to the continuall course of labour and painfull sufferaunce in the kyngdome of Christ after saynt Paule. They that ronne for the wager in thys course, laboureth not for a thynge uncertaine. But for an incorruptible crowne, they holde their bodyes in subiection to the spirite. Suche are the inhabytours of thys cytye, whose numbre is greate whole, and perfight, vniuersally taken. O Israel (sayth Baruch) how great is ꝑ house of God? and how large is the compasse of hys possession, Excedynge great is it and hath none ende, hygh out of measure & cannot be ouer reached.

10 The heygthe of thys cytye from the foundatyon, was all one in measure wyth the lēgth and breadth. For euery way was it equall and square in compasse. Rounde about was it stronge) mighty, and sure, the

gates

gates of hell in no wyse able to prevayle a-gaynst it. Vpon euerye parte sapethfull, perfight, and godly, seinyng those thinges onely whych are aboue where Christe is sittynge at the ryght hande of God. Yea, all spirituall, hygh, and heauenly are they, hauynge their dayly conuersacion not here but in heauen, from whence they wayte for their sauer Jesus Christ. So high also is the spirit that gouerneth thys congregatiō in rewardyng as it is eyther large in geuyng, or longe in continual worcking. Neuer had John seane the heyght, bredth and length of this wonderfull eyrye for our vniuersall confort, had he not ben rapsed vp by the secrete purpose of God into the mountayne of thys spirite, inestimable hygh and great.

ii After thys measured the Aungell the wall of thys eyrye, and it came fully to an hundred and .xliiij. cubites, whyche is .xij. tymes .xij. in numbre, as we had afore here in the .biij. and .xiiij. Chapiters. And it comprehendeth the whole number of the elect multitude, onely for the vniuersal perfyghnesse therof. A cubyte after the common sorte is in length but a fote and an halfe, but after the course of Geometrye it is syx tymes so muche, which commeth to .ix. fote iustly.

Now an hundreth and. xliij. cubites wan-
teth after the first reheninge. C C. & ix. fote
of a furlonge. And after the rules of Geo-
metrye, it passeth not. xlvi. fote more than
ij furlonges. which stretcheth nothyng to-
wardes. xij. thousande furlonges. Therefore
we maye not here reken the cubytes wyth
the furlonges after a worldly sorte, but we
must spiritually measure them accordynge
to the scriptures. So that they maye agre to-
gether after the meanynge of the misterye,
the course with the gifte, and the workynge
with the power. The cubyte of a man is the
fore part of his arme with the hande, and it
betokeneth here in misterye Jesus Christe,
which is the stronge arme of the father. To
whome is the arme of the Lorde knowen
(sayth Esaye & John) or who perceiueth the
power of his worde? Suche myghte (saieth
Marye) sheweth he in his arme, as wil scat-
ter abrode his obstinate enemyes. That
hande is he, wherwith God created al thin-
ges in the begynnyng. In this arme hath he
redemed hys people, the posteritie of Jacob
& Joseph. With this hãde preserueth he thẽ
in the lyfe that can not kayle, whome the ene
myes hath marked out vnto cruell death.
Through the myghtye power of this arme

shall

hall moſt terrible feare & dred light vpō the wicked at the latter daye. After thys cubyte muſt they be meaſured, whyche are of thys ſpirituall buyldyng, ſpecialye they that are the walle thereof, as the godlye preachers, paſtors, magiſtrats, and other lawefullye miniſters. Agreable to hys doctrine oughte their conuerſatyon to be in all poyntes. As hys true miniſters ſhould they ſhewe themſelues in meekeneſſe, knowledge, longe ſufferaunce, in loue vnfayned, in the woorde of truth, in the power of God, by the armoure of righteouſneſſe, and ſo forthe. Neceſſarye is it for them to do on Jeſus Chriſte, and to walke worthelye in theyr vocatyon, obſeruynge the vnytie of the ſpirite in the yoke of peace. As the choſen, holye and welbeloued, of God to take vpon them a tender pytie, humbleneſſe, lowlyneſſe, ſoftneſſe, ſwyfte forgeuyng, with other fruites of the ſpirite, acknowleging alwaies Chriſtes for their onlye wiſdom, righteouſneſſe, redēption, for their keper, ſauer, & ſtronge bulwarke of defence. Thus in this ſpiritual reckenynge is it to be conſidered, that by the furlonges is the cyty meaſured, and by the cubytes the walle, the furlonges comprehendynge them that haue runne in the true courſe of a chriſten lyfe,

and the cubites them that haue iustlye ministred the power of Christes worde and doctrine. Some writers haue taken the one sorte here for martes, for valeantlye performinge their moste sharpe course, and the other for them that haue peceablye rested in Christe. But I am contented here wyth my coniecture, consyderynge there haue bene martes in bothe the afore named degrees. And as for the vnequalnesse of length in the furlonges and cubites, it onelye respecteth the persones or peoples, amonge whome the people, taught, hath, exceded the teachers in number, the communaltie, the gouernoures, and the flocke, the shepeherdes, or els the gentiles, the Iewes. Yet are they both twelues, both great, whole, perfighte, and vniuersall numbres, one Hierusalem, or one perfyghte kingdome of Christ. Thus doth also the .xii. twelues correspounde to the .xii. thousandes, as the Iewes to the gentyles in one faythe (though theyr limytes were muche larger, extendynge to the endes of the worlde) and are made one shepefolde or flocke, Christe beynge one shepeherde of saluation to them both.

12 Consequentlye the golden measure wyche the Aungell had, was muche after

the

the measure that mā customablye vseth. And this signifyeth that the worde of god which measureth all thynges pertaynynge to hys churche, is geuē vnto vs vnder suche worldlye similytudes and lykelyhodes, as we are best acquaynted wyth, for oure weakenesse sake. Not onelye in thys reuelacion, but also in all other bokes of the Scriptures doth ꝥ holy Ghost at hys appoyntment, allure vs to hys kyngdome by the examples & parables of suche thynges as we haue in dayly e custome. As of mountaynes, gardens, welsprynges, vynepardes, fygge trees, tabernacles, temples, buyldynges, warpages, stuwardes, vyrgyns, merchandise, tyllynge, haruest, talentes, pearles, nettes, suppers, shepe, lambes, lyghte, wheate, salte, gootes, doues, serpentes, wenne, kepes, lanternes, swerdes, roddes, trauelynge women mustarde sede, beastes, and hyre of furlonges and cubytes, wyth suche other lyke, and all to make vs to perceyue theym. Nowe se we onelye by such darke similitudes. But in the regeneratyon, whan all thynges is cleare, shall we haue neede of no suche nyghte shadowes, Wythout dayle or couerynge shall we than se, and beholde oure Lorde God as he is in dede. Than shall we perfightly

lyke as weare now knowen of hym. Th
shall our measure be in all poyntes, as t
Aungels measure. Equall shall we be vn
them in full perfection, vnderstandinge, a
knowledge. For as the Aungels of heau
shall we than be, impassible, immortall, a
glorious, and of equall number with the

The Text.

1 And the buildynge of the w
of it, was Jasper 2 and the c
tye was of pure golde; lyke vn
to clere glasse. 4 And the foun
dacōs of the walles and of th
cytye 5 were garnyshed wyt
all maner of precious stones.
6 The fyrste foundatyon was
Jaspar 7 the seconde a Saphy
re 8 the thyrde a Calcedonye
the fourth a Smaragde 10 th
fyfte a Sardonix 11 the syxte
Sardios 12 the seuenth a Chr
solyte 13 the eyghte a Berall
the nynthe a Topas 15 the tēt
a Ch

Chrysopazus the eleuenthe
Jacynte: the twelfte and A-
matist.

The Commentarye,

1 The whole buyldynge of the walle of
this cytye was of Jaspar stone. Whiche be-
tokeneth that in Christ it shalbe most prey-
ouse, pleasaunt, delectable, and sure. For ever
shall they be new and grene, fresh, & lyuely,
durable, & beutiful, that perfightely beleue
in hym, and shall become sure stapes or pyl-
lers in hys holy temple. He that truly obser
veth my woorde (sayth Christe) shall neuer
taste of death. Upon a liuynge foundacyon
shall they be couched, and so growe vp into
an holy temple in the Lord, and so toge-
ther into the habytacle of God in the holye
Ghost.

2 And thys kayre cytye it selfe was of
most pure golde, so fine, beutiful, and clere
as most pure glasse possible. Without spot
or deformite is the true churche of God, ha-
uynge neyther blemyshe nor yet wrincle, &
tryed it is throughly as gold in the fornace.
The clere lyght of this city is Christ. which
neuer dyd sinne in word nor in dede. More
precious haue his death and bloudshedinge

made it, than is the moste pure fine golde that euer was yet seue.

3 A glorious congregacion hath he prouyded it to be, and that wil apere in the day of hys visitacion. So farre shall thys excell the Hierusalem that Salomon buylded, as heauen exceleth the earthe. For that was but golde within, this is all golde throughe ipe, both within and without. That was buylded by the handes of men, thys is of a muche hygher workmanshyppe. An vndefyled heritage is thys, and shall be chaunged frō clerenesse to clerenesse into the glorie of the Lord.

4 The stronge foundations of the walle of this worthy cytie (which is ye firme faith of the Patriarches and Prophetes, the Apostles and other true teachers (surelye grounded vpon Christ (were beutifully adourned with all maner of precioule stones, or giftes of the holy Goste.

5 Vpuerse were the graces whyche they had receyued, and the frutes out springynge from them were also diuerse and glorioule. As loue ioye, peace, pacience, longe sufferinge gentelnesse, goodnesse, faythfulnesse, mekenesse, temperaunce, and suche other. Nothyng fayre apeared thys stones vnto thys

worlde,

worlde, whan they were hewen, squared, and made fyt foundation, by the manyfold persecutions of tyraūtes, no more than was the great costlie stone in the bottom of Sīō, vpon whom they were builded, whyche semed so deformed as a lyppet, Neuer the les, yet was theyr death precious in the Lordes syght. These are they (shal theyr aduersaryes saye at that daye) whome we sumtyme thought foles and had in much derision. But now they are counted amonge the childzen of God, and haue their porciō amonge the saynctes. Here myght much be spoken of Kayeth, whyche diuersly wrought in Abel, Seth, and Enoch for the fyrste age. In Noe Abzaham, Moyses, Dauid, Helyas, & other in their ages. In Peter, Johan and James, with all the other Apostles and syncere preachers sens Christes tyme. But let that suffyse in this behalfe, that saynt Paul hath written in the. xi. Chapter to the Hebrues, which is also here after comprehended vnder the mysterye of the xii. precious stones wherof the foundacions are.

6 In that the fyrst foundacion is layd here to be of a Jaspar or Dyamonde (whose colour is greue) is signified that the faith of the fyrste fathers is not yet witherd awaye.

Styll vnto this presente day is the exãple of Enos ozpent.fresh,and spuely, which spyste called vpon the name of God, and of many suche other moze. Styll persteuer they grene in the spuelp scripturs and fadeth not. I haue ernestly prayed foz ỹ Peter(saith Christe that thy faperh.shoulde not fayle.

7 The seconde foundaciõ was of a Saphire,whose colour is as the aire clere, but not verye precioυse in spght. This betokeneth thole symple soules,which though they were as Job and Joseph the carpentoure, not precioυse to the worlde, yet had they their dayspe conuersations in heauen.

8 The thirde was of a Calcedony, whiche is yet more courle to loke vpon that the Saphyre,but in nature precioυse mightye and stronge. Of this nature were Helias & John Baptiste, whose conuersacion was in the wylderneste,rough,harde,and vnpleasunte. Yet apeared they precioυse at their tymes appointed, mightelye rebukinge synne, drawinge vnto them the chaffe as the properte is of the Calcedony(which are the common people)but vtterlye throwinge forth againe or condempninge the Idolatours and hypocrites. The worde of Helias brent like a creset,and Johan was a shining lanterne before the

re the Lorde.

9 The forth was of a Smaragde or an Emerald, which is not only grene of his owne nature, but he maketh all the ayr about him to seme grene also. Of this cõdicõ was Hyperempe & Paule, which hauynge the doctrine of lyfe, spared not to minister it vnto other for their eternall refreshynge. These with such other thrawen into the foundacõ of the church, were very comfortable vnto other. With the holy (saith Dauid) thou shalt be holpe, and with the pure innocent thou shalt be both innocent and pure.

10 The fyfte was of a Sardonix, which is compouned of a Sardeos and an onice, and is beneth blacke, in the middest white, and aboue reade. Such were those meke spirited that confesseth thẽ selues sinners with Dauid & Magdalene, being through faith both pure & quiẽt afore God. Though I be black (saith the trew cõgregation) yet am I faere & wel fauoured. We faint not (saith Paule) for though oure outwarde man be corrupte yet is he that is inwarde dayelye renewed.

11 The syxt is a Sardeos, which in similitude is very like vnto redde earth, And suche are they, as not withstanding the great benefightes of God, thinketh them selues the vnworthy childrẽ of Adã, whose interpretacõ

after

after Philo, is read earth in deede. Mary Christes mother was of this sort, confessing her selfe after most high benefyghtes, to be but an handemayde, and her spirite onlye to reioyce in God her sauer. So was Abraham callyng him selfe but dust and ashes before the Lord.

12 The seuenth foundation is of a Crysolite or Turcas, whiche shyneth as golde, and semeth as it should sende forth spathes. Vnderthis are they comprehended, whyche haunge the wisdome of the spirite, inflameth other with it, prouokiug them therby to the loue of god and their neighbour. Thus did Moyses and Elape, Barnabas and Paule, in whom the glorye of the Lord apered plētuouslye.

13 The eight was of a Beral, which is of a pale greene colloure, betokeninge those faithfull persones which of chrysten compassion hath dolorouslye lamented the fall of theyr brethren. Of this Godly nature was Steuen which prayed for them that stoned him to death. So was afore hys tyme Samuell which mourned for Saul, whā he se him cast out of the Lordes fauer.

14 The ninth was of a Topaze which hath in hym the colours of al other stones. And thys

this signyfyeth them, which are with al ver-
tues adourned. Lyke as was Daniel the mā
of desires, and Johan the Euangelist which
wrote thys present prophecy, whom Christ
much loued. The clere workes of these and
such other wolde he to shyne vnto men, that
by them the father might be glorifyed.
15 The tenth was of a Chrisoprasos, whose
condicion is to shyne lyke golde, and yet he
is grene in syght. Suche are they which ha-
uinge godlye wysdome, vttreth it accordinge
to the talent geuen them of the Lord, thereby
reneuing the dulle spirites of other vnto hea-
uenlye thynges. Amonge this sort maye Ez-
echiel be numbred, which sawe many won-
derfull visions, and so maye Symeon and
Anna in the gospell.
16 The eleuenth was of a Jacincte, whyche
is in coloure lyke vnto water, spredde, ouer
with bryght sunne beames. And this beto-
keth those that are baren from the science and
learninge of this worlde, & yet haue knowe-
lege from aboue. Verye Idiotes apere they
in the syght of men, and yet are they taught
of God, to disclose moste wonderful secretes.
Of this sort were Oseas, Johell, and Amos
which was but a poore shepeherde, wyth the
other inferiour prophetes. And so were An-

drew, Philip, and Thomas wyth the other Apostles and disciples.

17 The twelfe was an Amatist, purple, violet, and rose coloured. And this betokeneth them that are feruente, meke, and costaunt in the Lordes truthe, and that hath bene alwaies redy to shede their bloud for it. Such were the .vñ. brethrē in the Machabees with their moste faithfull mother. So was also James the more and Antipas the faithfull witnesse, with other disciples and martirs. None can shewe a more token of loue than he whiche geueth vp his lyfe for hys frendes. This sort did Christ proclaime al together blessed, and said that the kingdome of heauē was their owne. Thus signifieth these .xii. foundacions, that the Godly ministers of Christes congregation, haue buylded vpon hym accordynge to the diuerse graces which God hath geuen them, some gold, some syluer, some precyouse stones. But they that haue brought vnto thys buyldynge tymber, haye, or stubble whyche are customes traditions, and dumme ceremonyes, or els worldlye honours, ryches, and voluptuouse pleasures, are not in thys lyuelye numbre admytted. Figured are these foundacions in the precioule stones whyche were

in

in the brest lappe of Aron the heygth priest, and in the parcinuse dechynge of the king of Tyrus. Necessarye shall it be for him that wyll more largelye know the naturall properties of them, to resorte vnto Plinius in the .xxxvii. boke of hys natural history, or vnto Bartylmew, de proprietatibus rerum, and for the vnderstandynge of me mysteries, vnto sayncte Hyerome vpon the .lii. Chapter of Esaye, or vnto Beda, Haymo, Lolkaspe, Bacon thorpe, Elyne, Tylneye, and such other as hath wrytte great workes vpon the Apocalyps. Enough is it for vs to shewe you after ȳ minde of saint Augustine these stones to synyfye the dyuerse graces of the holye ghoste, For all these thynges doth one spirite of the Lorde worke, deuiding seuerall gyftes vnto euery man at hys pleasure which are not without their preyousnesse, beutye, and excellente glorye, as wyll apere in the gloryouse daye of chyldren of God,

The Texte

1 And the twelue gates were twelue pearles, 2 and euerye gate was of one pearle,

and

3 and the streate of the cytye was pure golde, 4 as a thorowe shynynge glasse, 5 and I sawe no temple therein. 9 For the Lorde God almyghtye and the lambe is the temple of it, 7 and the cytye hath no neede of the sunne, nother of ỹ mone to lighten it. 8 For the bryghtnesse of God doth lyghten it, 9 and the lambe is the lyghte of it. 10 And the people whyche are saued shall walke in the lyght of it, 11 and the kinges of the earth shall bynge theyr glorye vnto it. 12 And the gates of it shall not be shut by daye. 13 For there shall be no nyght there. 14 And there shall enter into it none vncleane thynge, 15 nother whatsoeuer worketh abhomy-

nacion

nation, or maketh lies, but they whych are wrytten in the lambes boke of lyfe.

The Commentary.

1 Consequently (saith the aungel vnto Johan) the .xij. gates or openinges into this cyte, were .xij. sayre pearles. For delectable & precious is the doctrine of the gospell, wherbye men do enter into the kyngedome of God on euery syde, or in euery quarter and age of the world.

2 And euery gate by hym selfe was of one pearle, lyke as were the foundacions of one precious stone euermore in their kyndes. In token that the veritye of Christe, is wholy perfyght, and vnbroken in it selfe, lyke as is hys coote without seme. A special commodytie is it in cities, to haue their gates stronge and beutyful. And so is it in the kingdome of God, that they which open vnto righteousnesse, be more feruent in the truthe and of a more syncere lyfe than the reslydue. For they should be both the salt of the earth and lyght of the worlde. Though these gates be manye, yet haue they but one entraunce, for eche one of them is but of one pearle. But one mediatoure is there betwene God and

man, which is Jesus Christ, None may come vnto the father but by him onlye. Alone is he the doore, the waye, the veritie, lyghte and lyfe.

3 And as concernynge the cyty within, the great strete therof was as of pure golde, so fyne, kare, and clere as the bryght shyninge glasse, that maye be seane through, withoute anye maner of impediment or dymnesse.

This strete is the large communyalty of the sayntes, whom the father of heauen by his powre made of froward stones, the perfite chyldren of Abraham, whan he couched thē here together in the verytye of one christen fayeth, and shall here after Joyne in suche perfeccyon of loue as possyble can not be dissolued,

4 Precious are they here through fayth in Christes bloud, and there shall they be pure both in loue and life in corruptible. Oure reioyse (saith saint Paule) is not in carnal wisdome, but in the greate grace of God, in the synglenesse of hart, and in a syncere fayeth. Your glorye are we, euen as you are oures also in the daye of oure Lorde Jesus Christ.

5 In this glorious cyty saw I no temple buylded (sayth Johan) save the Lord God almyghtye, which is the eternal father, and the

lambe

lambe Jesus Christe, whiche is his eternall sonne, is the holye, full and perfight temple therof. None outwarde priesthode, ceremonye, nor sacrifice for synne, commaundeth Christes doctrine to his congregation. The golden measure of his worde, which diffyneth and iudgeth al thynges necessary therunto, appointeth no such matter. For in no tẽples made w̃ stone dwelleth God, whyche wyll be all in al. Onlye is required of them a sacrifice from the soule, which is the very temple of God. In his onlye name should ꝑ faythful sort, ther offer vp them selues. And therfore Christe appoynted Despasyan and Titus, to turne ouer the great tẽple of Hierusalem, and vtterlye to destroy that priesthod, because we should put no trust in suche thynges, nor yet be addict or bound to places. A damnable inuenciõ is it of Antichrist that the suffraganes halloweth the Synagoges, to bringe them into all hyndes of superstition. They constitute also a feastfull daie to the honour and worshipp therof, called the dedication, which is most abhompnable wickednesse. Truthe it is that after the Apostles tyme there were places appoynted, where as the congregatyon met together ones in the weake, for the hearynge of Gods worde.

and for the holie communion, and that was called the oratorie or house of praier. But that house was not exercysed nor conjured, crossed nor smered, blessed nor be-sprinkled wyth water. Neither was there at that time ampe aulter set vp in it, and anointed with oyle and creme, to offer ampe newe sacrifice vpon. Consider also that the appointment of this bare house without aulter or Images, was left to mans ordinaunce without ampe expresse commaundemente of Christe, that it should be thought of no reputacion, ffor in spirite and veritie will God onlye be worshypped. And for this cause after that Christ had dryuen the byers and sellers out of the temple, he commaunded none other temple vnto vs but his bodye, which he raised vp in the daye of his resurrection, to our behoue.

6 God therfore is our temple & his Christ In them ought we to do sacrifice, and in none other. In their faith shoulde oure workes, labours, and studyes be grounded ouerlye, if we couete them to profyght vs. Johan for this time could se none other temple but this. The Lord of his tender mercy graunt vs to be Johans in this behalfe. Johan beheelde also at the aungels demõstration, that

this

this citye had nede of nether sunne nor mone to minister lyght vnto it, as the olde Jerusalem had. Nether hath Christes congregation nede of mans natural reason, nor yet of hys worldlie wisdome, coniecturs nor practyses, subtylties nor wyles, policies nor wittes, iuencions nor tradicions. No, nether of their philosophye nor sophistrye, the decrees nor sentences of the greate lawers & scholemen, whiche all is but darkenesse and blyndnesse.

8 For the brightnesse of God sheweth the lyght sufficient. Hys shyninge veritye, his pure gospel, and hys vndefyled lawes, clereth thyr vnderstandinges. A lanterne to their fete is his heauenlye worde. Onlye doth that clerenesse suffyse them, which faith offereth vnto them.

9 Onlye are they contended with the light they haue of the lambe, whiche is the lyghte sunne of rightuousnesse. He is the lampe, the candell, and the flamyng crosset of thys cyte. None other admonisher haue they nede of, none other councellour nor teacher. Accursed holde they hym that bryngeth anye other doctrine than hys, though he were an aungel frō heauē. For he is the onlye lyghte of the worlde the brightnesse euerlasting, &

vndefiled myrroure of the maieste of God and the Image of hys infynite goodnesse. Who so euer foloweth hym, can in no wyse walke in the darkenesse. The dayes wyl come (sayth the Lorde in Hieremy) that a man shal not nede to teache his neighbour or brother for they shall knowe me from the hyghest to the lowest. I shall plant my lawe in their inwarde partes, and writte it in their hartes.

10 And the people of all maner of regions which are predestinate of God to be saued, shall walke in the clerenesse of the light. None other wisdome, helth, rightuousnesse, and redemption shall they seke, than they fynde in hym. Neither shall they care for Marie nor Johan, rodes nor relicques, bedes, nor hyre water, masses nor merytes. For so shall he shyne vpon them, and his glorye apere in them that the cloudes of Antichrist and his false prophetes shall take no place. So liuely shal the rightnouse waxe in that faith of saluacion, that they shall become not onlye the chyldren of clerenesse, but also very ryghtes in the Lorde.

11 Moreouer vnto this heauenly light shal the myghtye kynges of the earth bringe theyr glory, magnifycence, and honoure, as

dyd

dyd the wyse men of the east, whiche offered rewardes vnto Christe. They shall be conuerted from their errours, to a syncere beleue in the Lorde, as were in the Apostles tyme Abagarus, Egippus, and Bundofarus And sens ther dayes ꝧ mightye Emprours great Constantyne, Iouinian, Theodosius and diuerse other. Yea, some were so feruent in that fayth, that gladly they suffred death for it. Of whose number were here in Englande, saynt Edmond, Oswalde, Ethelbert, Edwyne, and ffremonde, wyth a great sort more in other Christen regyons. All kinges (sayth Dauid) shal worshyppe hym, and all paganes shall do hym seruyce. Amonge these are not they to be reckened, which leauyng their kyngedomes, hath made them selues monkes and freers, or hath founded masses and monasteryes to be prayed for. ffor they neuer brought theyr glorye to this light.
No more haue they done whyche hath enriched the clergye, gluttinge them with possessyons, and settynge them vp in a glysterynge pointe. But rather haue they sought darcknesse than lyghte, blyndenesse than to be taughte of GOD. Some haue thought thē selues in our age clearely cōuerted to this light. But ryghtly hath their mi-

quytie lyed vnto them. For nothing haue they done lesse than brought vnto Christe their glorye. Truthe it is that they haue discharged them selues of the pope, and of sum of his sectes. They haue plucked doune shrines and Images that receyued offerynges, and daylye worshyppynges, wyth a fewe superstitions besydes, but stylle bryngethe vp whelpes of the same falle generatyon, both bishoppes & priestes. Still haue they to this daye, the same wicked ryytes and ceremonyes that they had afore. And whā they shoulde bringe any thynge to a ryghte chrysten order, accordinge to Christes fyrst institucion, they can not awaye with it. Great is the vengeaūce, terrible heuie and fearful the indgement that abideth them.

12 And as concerninge the great gates of this cytie, which are the trewe vnderstandynges of the Lordes verities, they shall not be shut vp by daie. Hidden shal they not be to them that walke in this lighte. All that Christ hath receiued of his heauenly father leaueth he manifest and plaine vnto his faithfull louers. Not onlie openeth he their feble vnderstandinges, but also sendeth them his spirite to deduce thē into al godli knowledg

13 For in that cytie shall be no mighte, No

doctrine

doctrine of darkenesse, nor fylthye myste of mens Imaginations, can haue place where Christ is euer residente and hys veritye manifest. The night of infidelitie is clean gone from them, whyche haue obtayned the euerlastyng daye. The cloudes of fylthy errours abydeth not, where the true sonne hathe alwayes dominion. The stronge powers of hell shall not be able to preuayle, where as fayeth is perfight and sure. So goeth the Lorde before hys true Israelytes in thys pyller of fyre, that the nyghte is vnto them all one wyth the daye. That is vnto other darkenesse in parables, is vnto theym the cleare lyght and the eupdentlye knowne mysterpes of Goddes kingedome. In the common traunslatyon (that is daylye redde in the temple) it foloweth, that they shall bring the glorye and honoure of the heythen into the same cytye, whyche is not founde in the Greke. And by thys is it synyfyed that the Apostles and other godlye preachers sens theyr tyme, conuertynge the gentyles, haue not only brought into the Christen church by theyr preachinges manye of their phylosophers whose glorye hath bene theyr wysdome and learninge, but also their paynefie potentates whole honoure consysted in

power, possessions, and magnificence. Of this sort was the chamberlaine of queene Candace, to whome Philip declared the prophecye, So was Cornelius the noble Centurione, whiche was instructed and baptysed of Peter. So were also Dionisius the Areopagite. Apollo of Alexandria, and Aquila the Italiane, with diverse other whome Paule converted in his progresse. And after theyr dayes were of this company Justynus the martyr, Quadratus, Aristides. Tertullyane, Origyne. Cyprll, Basyle, Johan Crysostome, Augustyne, Hieronimie, with an infinitie number els. So was Lucyus the first Christen kynge of this region, Philippus ye Emperoure, with many other great governours, whyche bothe buylded almes houses for the poore, and made other godly provision els. This is the precioust spoile they brought out of Egypte, and the fruite they have planted in the Lordes vyneyarde. As Esaye prophecied, they enioyed the strength of the paganes and triumphed in their glorie, but not in their superfluous topes and bauites as do the papistes,

24 For into this cytye (saieth the texte) or congregation, which is from within and vnknowen to the worlde, shall nothynge enter

that

that is vncleane, or that after any sort defyleth. No rightousnesse of men, whyche is afore God, but as the clothe stayned wyth menstruae. No tradicions, merytes, nor masses, apere they neuer so holy. For al that is done beside the prescriptes of hys woorde, is plaine abhomination and filthinesse.
None that is gelded or coacted to chastitie by papistical vowes. None that is borne of a concubyne, or that maketh a newe superstitious profession. No misbegotten Moabytes, and Ammonites betokenynge al sectes of perdicion, are allowed of the Lorde vnto hys congregacion. Onely are they accepted for cytezens thereof, which are renewed in faith by the spirite of Jesus Christ.
If Whatsoeuer it be that worketh abhominatyon in vncommaunded worshyppynges, or maketh lyes in hypocrisie, is clerely sequestred from hys vndefiled cytye. The constrayned virginitie of priestes, whyche hath made so many Sodomytes. Confessiõ vnder a stole, that hath bredde so many false traytours and theues. The .ij. horned order of bysshops ꝑ hath hatched so manye proude glottons and murtherers. The anointed priesthode that hath increased so many Idolatours. The vnholy profession of monkes

hes that hath brought forth so manye shyn-
king Hipocrites, wyth suche other sedes of
the deuill, hath here no place at all. For nei-
ther whoremongers, nor yet Idol worshyp-
pers, nor buggerers, nor Gomorreanes,
nor extorcioners, nor couetuouse bybers,
nor dronkardes nor blasphemers of the lor-
des word, nor cruell destropers of innocen-
tes can in anye wyse inherete the kyngdome
of God.

26 But they onlie shal possesse that, which
are wrytten in the lambes boke of lyfe, or
that were predestinate ther vnto in Christ
before the worldes constytutyon, to be ho-
lye and vnspotted in hys syght. These are
they whome he hath in a perpetual remem-
braunce, whom he hath ordayned of good-
nesse, chosē of mercy, called vp the Gospell,
iustyfyed throughe faythe, and glorifyed in
the performaunce of this commaundemen
tes, that they should be like fashioned to the
shappe of hys sonne. Though these of frail
nesse offende manye tymes (as the flesshe
can don none other) yet denye they not the
veritye, they abhorre not the scriptures. But
after they haue fallen they repente from the
hart, they seke the remedyes, they hate their
own deedes, they call vnto Christe, they la-

mente

mente their chaunce, they honger and thyrst continuallie for the righteousnesse of God, and suche other lyke. Now as concernynge this cytye in the regeneratyon or Sabboth to come, all wyll be golde, perpouse stone, and pearle. Their glory wyl be perfyght, their knowledge whole, and their iudgemēt in the spirite full. All wyll be there square, euen, and ryght, nothynge shall be croked, rough, and frowarde. All wyll be newe and perpouse, no maner of deformitie apearing in the creatues. The bewtye of the citie will be wonderful, the lyght inestimable, the dwellynge most quyetouse and pleasaunt. There shall we eleerelye beholde howe myghtye, marueloule, hygh, bewtyfull, glorpouse, perfyghte, stronge, byctorpouse, delectable, and swet our redemer Jesus Christ is wyth hys father and holye ghost. Here haue we but a small taste therof, but there, shall we be fully replenyshed therwith.

The. xxij. Chapter

STyll doth this Chapter folowinge (whiche is the laste of thys Reuelacyon) prosecute, the spirytuall and heauenlye commodities of thys cytie, concludinge with most excellent admonycyons

and

and Godly warninges.

The Text.

1 And he shewed me a pure ri-
uer 2 of water of lyfe 3 cleare as
crystall 4 procedynge oute of the
seate of God, and of the lambe
5 in the myddes of the streate of
it 6 and of eyther syde of the ry-
uer 7 was their woode of lyfe 8
whyche bare twelue maner of
frutes 9 and gaue frute euerye
moneth 10 and the leaues of the
woode serued 11 to heale people
with al.

The Commentarye,

1 And the Aungel (saith sayncte Johan) of
gracious purpose of the Lorde, which cō-
moned with me all thys tyme to bryng me
yet into a farder knowlege of his misteries
shewed vnto me a most pure and commo-
diouse ryuer, which was the wholesome wa
ter of lyfe. None other can I suppose thys
ryuer to be by the serche of the scriptures,
but the flowing veritie the worde of salua-
cion,

tion, or the effectuall doctryne of Christes holy spirit. That is the swete flood of Edē which pleasauntly floweth thrōghe Paradyse, and visiteth the .iiij. quarters of the worlde. This is that wholsome and delectable water, which daylye conforteth and preserueth the spirituall Hierusalem from all contagyouse maladies. This rūning flood with hys ryuers on euery syde, resembleth ỹ cytie of God which is the habitation of the highest,

2 All full of quyckenesse is it, springyng into the lyfe euerlasting. Where is it the spirituall comforte of Gods chyldren, there shall it be the inestimable glorye of the sayntes. To whom shall we go Lorde (saieth Peter) but vnto the? For onely holt thou the wordes of eternall lyfe.

3 So cleare is this water as the pure crystal ỹ is without spotte. Much farder from corruptiō is the sincere worde of God, thā is the fine siluer that is .vij. tymes tryed in the fyre. The lawes of the Lord are perfyghte & quickneth the soule, his testimonies are true geuing wisedom to babes. Hys statutes are right reioysing the harte. Hys preceptes are pure geuing syght to the eyes. And hys iudgementes are all together righteouse.

4 The nature of this water is none othee but

The Text.

1 And he shewed me a pure
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crystall 4 procedynge oute of t
seate of God, and of the lamb
5 in the myddes of the streate
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...r the effectuall doctryne of Christes ...y spirit. That is the swete flood of Edē ...ich pleasaumtly floweth throughe Para... ...se, and visiteth the .iiij. quarters of the ...lde. This is that wholsome and delecta... ...e water, which daylye comforteth and pre... ...ueth the spirituall Hierusalem from all ...tagyous maladies. This rūning flood ...th hys ryuers on euery syde, reioyseth ...ie of God which is the habitation of the ...ghest,

All full of quyckenesse is it, springyng ...to the lyfe euerlasting. Here is it the spiri... ...all comforte of Gods chyldren, there shall ...be the inestimable glorye of the sayncte. To whom shall we go Lorde (saieth Peter) ...t vnto the? Thou onely hast thou the wor... ...es of eternall lyfe.

So cleare is this water as the pure cry... ...tal ẏ is without spotte. Much farder from ...ruptiō is the sincere worde of God, thā is ...he fine siluer that is .vij. tymes tryed in the ...yre. The lawes of the Lord are perfyghte ...quickneth the soule, his testimonies are true ...geuing wisedom to babes. Hys statutes are ...ght reioysing the harte. Hys preceptes are ...pure geuing sight to the eyes. And hys iud... ...gementes are all together righteouse.

The nature of this water is none othee

but

but euermore to clense, euermore to reuyu
and euermore to make whole and perfyght
ffor onely doth it pssewe from the magesti
of God, it procedeth out from the seinpp
ternall trone of the father, and so ffowet
forth in the plentuouse haboundaunce of th
lambe Jesus Christ & of his Godlye spirit
With hym is the welle of everlasting lyfe
They that walke in hys light shalbe fre fr
darkenesse for ever. They shal throughly
enioye the haboundaunce of those thinge
that hys houle is full of, and he shall geu
them drinke out of the full flowynge rpuer
of his eternal pleasures. I will poure clear
water vpon pou (sayth the Lord in Ezechiel)
& ye shal be cleane from all fylthynesse, &
new hart wil I geue pou. A new spirite wil
I plant in pou, and so clense pou from al
pour Idols. Reioyce with Hierusalem al
pou that loue her, for ye shall sucke comforte
out of her breastes, & be satisfied. They that
haue sowē in heaupnesse, shall reape in per-
petuall gladnesse. ffrom the father and the
sonne proceded the holye Ghoste, as a clere
crystall rpuer, neither created nor begotten,
to refresshe thys chosen citie. So that muche
more vnderstanding, light, and knowledge
it hath, than had the olde Synagoge of the

Jewes

Jewes which was therof but a shaddowe. Yet is it vnparable farre from that shall be in the durable life to come, beynge as yet therto but a figure. For as witnesseth Paule, our knowledge is now vnperfyght, & our propheteynge vnperfyght. But whan that cometh which is perfyght, then that which is vnperfyght shalbe done awaie, Here is it also to be cõsidered that the lambe is equall wyth God, they bothe haunge but one seate.

§ Moreouer in the middes of the golden strete of this beutifull cytye, which comprehendeth the spiritual children of Abraham couched together in the vnytie of one treped faythe.

6 And vpon eyther sydes of the swete ryuer which are the .ij. Testamẽtes of the Lord was standynge the moste delectable tree of lyfe Jesus Christe, that mediatour and father which geueth lyfe to the worlde. Dute of the stocke of Abraham and Dauid spraug thys tree after the flesshe, conceyued of the holy Ghost, & borne of Marie the virgine, which was also a golde stone of this strete. Blessed arte thou (sayeth Elisabeth) for thy beleues sake, For in the is performed the full promes of the Lorde, This is that tree

which was planted by the water syde, and gave forth frute at hys tyme apointed, As the tree of lyfe was sette in the myddes of Paradyse at the begynnynge, so is he nowe spiritually grounded in the middes of hys churche, whych is hys gardene of pleasure. Beholde (sayth christ) I am with you euerie daye vnto the worldes ende.

7 Maruayll not that the tree is here called wood, for it is the custome and maner of the Hebrues to putte the one for the other Both is this tre in the myddes of the strete and also vpon eyther syde of the ryuer, For both is Christ knowen of his faythfull multytude, and comprehended in the scriptures. Dauid acknowleged him selfe to be a pure stone of hys golden strete, whan he sayd. My humbe soule hath cleaued or fastened to the pauemente, thou quyckenynge me Lord accordinge to thy worde. So dyd kynge Ezechyas whan he was temped agayne. And so dyd Helias whan he vnder the Juniper tree desired to dye, with manye other more. Betwene both Testamentes arose Christ, perfourmyng the olde, and begynning the new, he bordereth also to hys present daye vpon them both, for both they beare large & plentyoule witnesse of hym.

Both

Both the lawe and the Gospel, the prophetes and Apostles, the Psalmes and all other scriptures, wytnesseth throughout that he is the promised sede, the sonne of the lyuynge God, and the sauer of the worlde.

8 If that soule be fortunate whyche bryngeth forth frutes rype in the peare, moche happye and blessed is the grounde of thys sytie. For the lyuyng tre therof is neuer barren, bare, nor dole.

9 Not onely doth it beare .xij. maner frutes of inestimable wholesomenesse, vertuous nynge the vniuersall graces and gyftes of the holy Ghost, but also it geueth the forth euery moneth in the peare, or euer more without ceasing. Euery moneth hath there both his somer & his wynter. Euery like time of them, which be of thys congregation, hath here both hys swete consolacio in the spirite and also hys harde persecution in the flesh: Els is it not of Christes kingdom, which is the destroyer of death, and ministreth lyfe at his pleasure. In thys tre is the originall grounde of lyfe. He is the very lyfe of all them that lyueth vnto God. In hym only they consyst, they muue, and they haue their contynuall beynge, Hys braunches are the holy prophetes and Apostles, and

the Euangelistes and Martyrs, with all other godlye preachers and teachers, euermore grene and pleasaunt in their conuersacion and doctrine. I am the true vyne (sayth he) and you are the braunches. He that abydeth in me & I in hym, bryngeth forth much frute. Them sent Christe out as braunches, and spred wyth them the worlde ouer, too bryng forth frute that shoulde not perysshe. And that euerye moneth, from age to age, & from tyme to tyme continually. For styll are the true beleuers fedde wyth the Apostles fruteful doctrine, & shalbe to the ende of the worlde. Therwith are their soules refreshed, in their greate manyefolde sorowes and labours. A singuler comfort it is vnto them to consider Gods swete promyses, and to remembre what a loyng father they haue of hym throughe Jesus Christe theyr onely mediatour and sauer. Wolde haboundantly fele they them selues satysfyed, wher they are assertained throughly by the scriptures, that thei are predestinate, called, saued sanctifyed, and shalbe here after glorifyed by hym. Where as contrary wyse, the desperate infidels are much discomforted, considryng them selues blynded, condempned, iudged, and reproued. Twelue are these

frutes

frutes here called, whiche in a perfyght and full complete numbre, comprehendinge the vniuersal graces of the spirite, contayned in all the whole scriptures. As are the feare of God, the pouertie of soule, the clennesse of hart, compassyon vpon the nedye, despyse of rightuousnesse, mercy, gētelnesse, quyetnesse sufferaunce, wysedome, vnderstandynge. counsayll, perseueraunce, knowledge, prudēce force, iustice, temperaūce, wyth those that Paule numbreth too the Galathyans, and innumerable vertues besydes. Some expositours willeth thys twelue to signifie that noone can be saued vnlesse he be of the .xij. shyldē of Israel in spirite, and so walcye according to the doctrine of Christes .xij. Apostles. But I am contented with that is sayd before, beyng more agreable to the text.

Suche leaues had thys wholsome tree as were for the healthe of the people, good necessarye, and medicinable. Suche profitable wordes and exemples hathe Christe, as are spirite and syfe, power of salnacion, and euerlastyng helthe. Theise leaues of his can no wyse wyther awaye, and what so euer he doth by them, it shall wonderfullye prosper. He sent forth hys wholsome worde (sayth Dauid) & so healed them. He delyue-

red them frō all euyls wherwith they were oppressed. As these woordes are sincerely taught, the beneffightes of oure redemption are brought into remembraunce. So is the conscience quieted, and the hart made glad. So reioyseth the soule, and geueth perpetuall thankes vnto God the father. So are the gētiles thoroughly made whole acknowlegynge Christ for their onely sauer and redemer.

11 Thus after Ezechiel are these frutes good to eate, and their leaues profitable for medecines. As the leaues are the beuty of a tree, and preserueth the frute, so is the true preachinge of the Lordes veritie, the comelinesse of hys churche and preseruacio of the same. And not the oplynges, shaupnges, and disguysinges, nor yet the Lordshippes, mytres, and masses. A tyght thyng is the word of God written or spoke, as is the leafe also of a tree. But if hys spirite worketh in it, thē is it a thyng moste precious, effectuall, and stronge, compared of Christe to a mustarde sede, whiche groweth into a greate tree. Aboue all thynges (sayeth Zorobabel) the veryte is moost stronge, For that is the Lordes eternall wyll, whyche neuer shall be altered.

The

The Text.

3 And there shalbe no more curse: but the seate of God and the lambe shall be init, and hys seruauntes shall serue hym 4 And they shall se hys face, and hys name shall be in theyr foreheades. 6 And there shall be no nyght there 7 and they nede no candle nother lyghte of the Sunne 6. For the Lord God geueth theym lyghte 10 and they shall reygne for euermore.

The Commentary

3 And as concernynge the afore named typye, or worthy congregation of the Lorde, the curse that the earth had in the worke of Adam, shal clerely be taken from it. Neuer more from henceforthe shall therein be anye thynge that God is not pleased with, For Chryste hath redemed her from the curse of the lawe, sustaynyng thereof the penaltie to make her innocente. So that nowe there

is no dampnacion to thē which are in christe Jesu, folowynge the doctrine of the spirite. If paynefull aduersitie, losse of goodes, detrimēt of fame, sykenesse, persecution of bodys, or any other troblouse crosse happeneth, it is euermore for the best to them that are faythfull. Perfyghtly shall these be takē awaye with all the corrupte frutes of Adam in the regeneratyon, whan to thy^r glorye both heauen and earth shalbe blessed, al that is cursed throwē into the lake of euerlastyng fyre.

2 And for a more sure tokē that thys will be true, the hyghe seate of God the eternall father, and of the lambe Jesus Christe with the holy Ghost, one Lorde almighty in three personages, shall be continually therin. In the house of Jacob shal he reygne euermore and of hys kyngedome shall be none ende. Amonge them wyll he fyxe hys dwellynge place here, whych loueth him and obserueth hys commaundementes, and there wyll he not be separated from them, but be still their eternal God.

3 Moreouer as hys true seruauntes, here shall they worshyp hym in spirite and in veritie, and so serue hym in a syncere faythe perfourmynge suche Godly workes as he

hath

hath prescribed vnto them, and not such as mens fantasyes hath dreamed. They shall so mortifye their olde man, destroynge the bodye of synne, that no longer shal he obeye the concupiscence, nor become a captyue seruaunt vnto wickednesse here. But now deliuered from synne, they shall do on a newe man, which is rightly fashioned of God, and so become his seruauntes in rightuousnesse. And in the world to come they shall serue hym accordinge to the knowledg that they shall haue than, whych now is incomprehensyble and vnspeakeable.

4 Hauinge the spirite of Christe, they shall here se his face of saluation in the myrroure of fayth, whych is to haue knowlege of hys godhede. And after this life they shal behold hym in glorye, ryght as he is in dede, much more perfyghelye than dyd Jacob, whyche sawe him face to face. Moreouer so shal these his seruauntes respecte hys vysage, that whatsoeuer they do here in worde or in dede, they shall do it with al godly feare, lowlynesse, and reuerence, alwayes thinkyng hym to behold their dedes.

5 They shall also perceyue hys glorypouse name to be wrytten in their foreheades, or registred in their fayth, fealyng the swetnesse

thereof to their saluation. Beſydes that, not
onlye ſhall they confeſſe God wyth theyr
mouth, but alſo in their outwarde conuerſa-
cion ſhall they daylye apere as his faythfull
ſeruauntes and children. And as concerning
the glorious daye, by that name than ſhall
one knowe an other to be a fre cytezē of hea-
uen. Conſyder (ſayth ſaynt John) howe lo-
uyngly the father doth vſe vs. Not onlye
here do we beare the name of hys children,
but alſo there ſhall we be ſure to be his ſon-
nes in dede.

6 No maner of nyghte or darkeneſſe of hu-
mayne doctryne, ſhall appere anye more in
that cytye. But hauinge Chriſt and his veri-
te, all vnprofytable doubtes, fantaſyes, er-
rours, lyes, and falſe myracles, ſhal theſe ci-
tezens deteſt here. And after thys lyfe are no
ſuch matters to be loked for, all thinges thē
beinge clere and perfyght. Though they ſō
time were darkeneſſe, yet are thei now lyght
in the Lorde, and wyll walke ſtyll therin as
the chyldrē therof, tyl they come to the God
of Goddes in the euerlaſting Syon.

7 Ther ſhall they haue nede of no candell
or of wyſdome borowed of men.

8 Nor yet of the matterpall ſunne whyche
wyndeth lyghte to the daye, by whom is

mente

ent the hygh spence of phylosophers con-
ceyued of the creatures aboue without faith
Those foren lyghtes may his ministers wel
ble, but trewlye his church nedeth them not
aunge much better than they are of Christ
nd of his Apostles. Verye darke lyghtes
re they, where his bryght be maes ones ape
reth, whych is the clere sunne of ryghtuous-
nesse. Abhominable lyes and errours dyd he
proue the hygh learninge of the bishhopes &
lawers, as he doth yet their decries & lawes
their schole diuinitie and sentēces, their ordy
narye questions and quodlybetts.

9 All these stinkinge mistes set aparte, the
mercifull Lorde aboue, whyche is the omnp-
potent God, geueth them a lyght sufficiente
His eternall sonne is vnto them suche a clere
shininge cressel, as no great blast can extin-
guishe, nor cloude with darke shadowe ble
mysshe. Of most tender mercy sent he that
daye springe from aboue, to dyrect their fe-
te here in the waye of his peace,

10 And after this laborouse pylgrymage,
in the sabboth of perpetuall quyete shall he
lyghten them throughlye wyth hys mooste
glorypouse presence, and wyth hym shal they
reygne for euer and euer in full felycitie and

glorye

glorye contynuinge. In this lyfe begynneth the kingdome through faieth, but there shall it be perfourmed in the perfight sight of the godhede. The proude reigne of tiraunte is here but for a time, the lesse it is to be feared. The meke reygne of the rpghtuouse contynueth for euer, the more it is to be sought for and despered. The frutes that are here very harde and sower vnto them, shall there be inestymable swete, gentyll, beutyfull, perfyght, and pleasaunt, hauinge their full rype nesse. No nede shall it be than to run by sea and land for the wisedome, power, and glorye of Christe, for in that dape shall they be with euerye one present. Here haue they but lytle pretye beames of the lyght, verye smal droppes of the water, and a smelle of the frutes a farre of. Lykelyhodes, fygures, and mysterpes haue they onlie nowe of the beatytude to come. But there shall they be sure to haue them in ful sight, tast, and sauer, and plētuously to be satisfyed with them. Scarse is it here in comparyson to that it shall be there, as one droppe of water to the whole sea, or as an handful of sande is to the whole earth.

The Text.

And

And he sayd vnto me. 2 The se sayenges are sayethfull and trewe. 3 And the Lorde God, 4 of the holye Prophetes, 5 sent hys aungel to shewe vnto hys seruauntes, 6 the thynges whyche shortlye must be fulfylled. 7 Beholde, I come shorte lye. 8 Happye is he that kepeth the sayenge, 9 of the prophecye of thys boke.

The Commentary.

1 In the conclusion of these most wonderfull reuelacions (sayth saynt John) the aungell that commmed wyth me all thys tyme (which was the verye spirite of Christ) sayd thus vnto me hys poore exyled seruaunt,

2 It shall become no man to despyse these wordes, nor to reiecte these sayenges, whome thou hast here seane and hard sens the fyrste begynnynge of thys reuelation. 3 For they are moste sayethfull and trewe, sure and perfyght, and shall withoute fayle at theyr appoynted tymes in euerye Jote be fulfylled, 4 for

for the trewe churches commodyte and pro
fyght. This is here spoken for the conserva
cion of the hygh misteries of this boke, least
ampe false Antichriste here after as manye
such haty bene in dede) shoulde contempne
them, depraue them, and as of none authori
te reporte them. As the moste dere treasures of
God therfore, doth the holy goste here wrap
pe them vp togyther, to preserue them vn
der his poure, and setteth vnto the the seale
of his owne witnesse, that they shoulde euer
more be taken for hys. After thys sorte dyd
the prophetes vse their prophecies, concluding
alwayes, thus saith the Lorde of hostes. So
dyd the Lorde his selfe whan he sayd. Verely
verely I saye vnto you, we speake that
we know. Myn doctrine is not myne, but
hys that sent me. Of my selfe I speake not
the wordes that I vtter. The father dwelling
in me, performed the workes. I am not co
me of my selfe, but he that sent me is trewe,
wyth such other lyke. Paule doth also name
hym selfe the Apostle of Jesus Christ. Not
I commaunde this (sayth he) but the Lorde.
The gospell that I preache, haue I learned
of no man, but by the shewynge of Jesus
Christe. The Lord that is blessed for euer
knoweth that I lye not, and such like. So is

the

the ende of this boke as was the begynning sealed with many wonderfull and stronge sentences of the Lord, as his whole mynde, perfyght will, and purposed decre, concerning his church here in earth.

3 And the same Lorde God eternall (sayth Christ vnto Johan) which hath diuersly afore tyme spoken in the holy prophetes and fathers, hath now last of all sent the aungell of his euerlastinge couenaunt, by hym to vtter the secretes of hys mynde by whom he created the worlde, hym hath he hyther directed, in these latter dayes of the worlde to shewe clerely vnto his trewe seruauntes (of whom thou art in these daies principal) those wonderfull thinges in misterye, whyche must within short space effectuallye come to passe and be fulfylled in dede. As the manyfolde persecutions of hys churche, and the prosperouse reigne of the beast & his whorlinges, with the glorpouse rayse of the one, and damnable fal of the other. That whā troublouse crosses do come, they may be the more ioyefullye taken, consyderynge the tyme of thē short, & the reward of their sufferaunce euerlasting.

4 For none other cause is God here called the Lorde God of the Prophetes, but that

they

the p haue through his spirite truelye beleue in hym, & the same spirite declared his mynde and pleasure.

§ In the beginninge of this reuelation was this Aungell sent vnto Johan alone, here is he sent also vnto his other seruauntes, in token that the Lorde in Johan respecteth hys congregacion.

6 The thynges that must shortelye folowe are his mdgemētes in rewardinge the righteouse and condempninge the reprobates. ffor a thousande yeares are but a daye before hym, and as the tyme that is in a maner past. Let euery man take hede (sayeth the Lorde) leaste I come vpon hym vnlooked for. Let them watche in fayth, and praye in spirite and veryte, haueinge their weddinge garmentes, wyth the oyle of Christen loue in their lampes.

7 ffor beholde whan I shall come either to the partycular ende of anye man, or to the latter iudgement, I will come sodenlye whether the daye nor yet the houre of my comynge knowen afore, leaste men (as they are full of nature) shoulde driue of tyl that daye to liue accordinge to faith. Of this admonicion maye the faythfull sort be glad, beinge here in aduersitie, considerynge their delyuerance

deraunce is at hand, and their cronne of im-
mortalyte not farre of,
8 Happye is that man whatsoeuer he be,
hygh or lowe, ryche or poore, learned or vn-
learned, that obserueth in hys conuersation
and lyfe, the godlye sayenges contayned in
the prophecye in this present boke,
9 Yea, blessed is he that so receiueth the pre
monishmentes therof, that neither falle pro-
phete can decepue hym, nor yet anye cruell
Antichriste wyth terroure dryue hym from
the rigyt vnderstandinge and folowynge of
Christes pure doctrine. ffor neither to dage-
ges nor swine are they here left, to be neglec-
ted or disdayned, but vnto his faythfull ser-
uauntes to be reuerentlye folowed and had
in remembraunces.

The Text.

1 I am Johan, 2 which saw
these thynges, 3 and harde the
4. And whan I had harde and
seene theym. 5 I fell downe to
worshyppe before the fete of the
aungell, 6 which shewed me the-
se thynges. 7 And he sayde vnto

sought I not to haue worshypped hym in that similitude, consyderyng also that God wyll haue no part of his honoure geuen to anye other than vnto him selfe onlye.

7 Wherfore he charytablye admonyshed me of it, and sayd thus vnto me.

8 In anye wise beware thou do no such homage vnto me, which apere here to the but a creature, least therby thou offende the Lord God. For daunger maye be in suche case, though the intente be godlye, if anye parte therof shoulde remayne to the creature, as thou knowest well ynough. Nothing maist thou worshyppe that thy outewarde syghte offreth vnto the, for in them hath fayeth no place which is a substaunce of thynges vnseane. And God hath taught ꝑ to worshippe him in no creatures, neyther in breade nor wyne, man nor aungel. but in spirite and veritie onlye, muche lesse than to worshyp the selfe creatures, or Idols in their stede, which is much worse.

9 Though I be the sonne of God and sauer of the worlde, yet am I in this office but a creature, and thy fellow seruaunte. A sent messenger from God as thou art, an opener of his godlye mynde and pleasure as thou art, to sygnifye that vnto ꝑ. which he wolde

haue

haue the againe to signifye vnto his people
10 And in this point am I not only thy cõ-
panion, or in this message ioyned fellowe
with the (for so well is it my reuelacion as
thyne) but also I am a like cõpanion to thy
former brethren Ezechiell, Daniell, Zacha-
rye, and suche other, whyche had the gyfte of
prophecie and were prophetes in deede, as
thou art now doing like office with thẽ thus
vttering Gods mind in misteries.
11 Yea, farthermore, I am a fellow seruant
likewyse and a companyon together of all
them that with reuerence obserue the faieth-
full testymonies of this present boke or pro-
phecie. In token wherof I take the shappe
of a seruaunt, I fulfylled the law, and was
conuersaunt among men.
12 Se thou worship not me therefore, but
worship thy onlye Lord God. For alone
shouldest thou seke him & loue him, honoure
him and serue him, praise him and glorify
him, None other Goddes shalt thou haue in
my syght, sayeth the eternal and omnipotẽt
Lord, Obserue the same reule in worshyp-
ping that I taught the to obserue in praier.
Remember I taught the not to praye vnto
me whom thou seest, nor yet vnto any dead
sayut whõ thou seest not, but vnto thy Lord

God whō thou haſt onlye in beleue, ſaynge oure father which arte in heauen. I told the alſo: that God was a ſpirite, & that he wold onlye be ſoughte in ſpirite, and in nothynge that thou ſealt with thine eies. Therfore worſhyp God and not me. Conſyder here (good reader) the vngodly violēce of the papiſtes, enforcing the ſimple multitud to worſhip a dūpe wafer cake, to knele vnto it, to holde vp their handes, to make their praiers to it, & to call it their God, makinge them to beleue that it is Gods cōmaundemente they ſhould ſo do. Oh, abhompnable Antechriſtes; Oh, fylthye Balaamites, ſekynge poure owne bellyes and glorye to poure cōfuſyon. Wap this place throughly with the other ſcryptures, & be once aſhamed of poure beaſtlye & blaſphemouſe madneſſe, Ye wyll paraventure ſaye, it is Chriſtes bodye. But truelye that is all falſe. For therof is no mutuall participacyon, where one eateth vp al. No ſhewynge is there of the Lordes death tyll he come, where all is done in a foren language and nothinge vnderſtanded. Chriſte breached not vpon the breade wyth hoo, he, haue at all, as you do. He onlie toke it in his holye handes, and gaue thankes vnto God. The wordes of t hāke ſgeuing he left not behind him for you to cūger with, for he knew

you

pou afore for subtile wrokres. He kept not ȳ
breade to him selfe, nor pet closed it vp in a
boxe as pou do. But he brake it & distributed
it vnto other. In lyke case the disciples dyd
neither worship it nor him at that seasō. ffor
if they had, he wolde haue forbidden it them
and haue taught the same selfe doctrine that
he sheweth here vnto Johan. Only did they
take it & eate in his remēbrauce, & that was
his institucio. And where as it is thus vsed,
ther is both his body & bloud receiued. But
other wyse not. The bread that was left of
this consecration or breaking, which was so
holpē as the other, was neyther housed nor
churched, boxed nor pixed, but remained the
re stil to the housholders, to be eaten of whō
soeuer lusted. Neither doth the diuinitie of
pour sentencioners as of Thomas of Aqui
ne. Duns, Dorbel, Guido, Baconthorp, and
such other, appointe therunto that kynde of
honoure that pe suffer the people to gene vn
to it, but a farre meaner honoure called hy
perdulia. But pou can wynke at suche mat-
ters and suffer bothe them and poure selues
to go to the deuyll for worldly lucre. No-
thynge holdeth longe wyth pou, neyther
Christes doctrine nor pour owne. But that
pe make now, pe marre to morowe. And
that at one tyme is a lawe, at an other tyme

shall be none at all. Suche are poure wauerynge wonders.

The Text

1 And he sayde vnto me . 2 Seale not thy sayenges of the prophecye of thys boke . 3 For the tyme is at hande . 4 He that doth euyll, let hym do euyll styll , 5 and he which is fylthye , let hym be fylthye styll, 9 and he that is ryghtuouse , let hym be moze ryghtuouse, 7 and he that is holye, let him be moze holye . 8 And beholde , I com shortlye , 6 and my rewarde wyth me, 10 to geue euerye man accordynge as his dedes shalbe. 11 I am Alpha and Omega, the beginninge and the ende, 12 the fyrst and the last.

The Commentary.

1 Consequētly the angel (saith saint John) whiche was Jesus Christe, had these same sayinges

sayinges vnto me that here folowth.

2 Seale not (sayth he) the godlye wordes contayned in the prophecye of this boke. Close them not vp from the syght of other. Hyde them not from those which are desierouse of knowlege. For profitable they are to the congregation of God, & most highlie necessarye to them that shalbe saued. For both shewe they throughly the damnpnacio of the wicked wyth the remedies to auoyde it, and also the saluacion of the ryghtouse & meanes to obtaine it.

3 And thys is the cause whye thou shalte not close them vp. The tyme is at hande. The fulfilling of them wil shortly appeare, and euidentlye declare what thei are in dede In the meane season shall manye of theyr misteries be open vnto thē that are taughte of God, though ỹ vnfaythful sort knoweth nothyng what they meane. They that haue Christes spirite, can in no necessarye poynte be ignorannte. The cause why manye wryters hath erred in expoundyng thys reuelacion, hath ben the ignorance of other scriptures, the pleasing of prelates for dignitie and lucre, & most of all the horrible blyndernesse of sole, which lōg hath cōtinued in the world amonge the fleshlye Hipocrites,

4 And as concerning those beastly hellye goddes, let them wallowe in their mischiefes. He that is cupl amonge thē, or frowarde and obstinate against the verytie of god, let hym worke euill vpon euill, abhompnation vpon abhominatiō, & murther vpon murther, tyll he bryng vpon hym selfe the vengeaunce of al innocent bloude whyche hath bene shedde vpon earth, to hys more dampnation wythout recouerye.

5 Moreouer he that is fylthy in his conuersation, be it in the spirite or otherwyse, I will take my grace from hym, for the vtter contempt of my worde, and he shall be styll frō thens forth more exceadyle and fylthye. He shall do wyckednesse vpon wickednesse, Idolatry vpon Idolatrye, and whoredome vpon whoredome. Yea, where as he was before but an Idolatoure in himselfe he shal become after that an Idolatoure also in other, by prouokyng them to the same, to his double dāpnacion. And where as he should paraventure in the worlde haue bene but a single whoremonger, he shall be there an holye, spirituall, anoynted, shauen, shorne, priestely and mytered whoremōger, abusing euery mans wyfe, doughter, and seruaunte. And to make vp all to the deuyll, become a consecrate

consecrate Sodomyte, offeryng hymselfe vp in dead sacrifices vnto Belphegor, for feare of breakynge hys vnmerciall vowe. Farther than all thys, he shall enter into suche blyndnesse of the spirite, that he wyll thynke verely to do God an hygh pleasure whan he murthereth vp without merci, his innocent people whiche will not obey theyr execrable lawes, blessinges, absolutions, & other sorceryes, for conscience sake. Consider in this the terrible and fearefull hand of the Lord towardes thē that wythholde hys trueth in vnrighteousnesse, specially whā he hath geuen them ouer & left them to thē selues. For thei worke their own dāpnacion whan they thinke nothing lesse.

6 Contrarywyse consider his excedynge great mercy towardes thē that are godly, whome he ouerly afflicteth in hys lyfe, leaste they should perysshe with the wicked. My pleasure is it (sayeth he here) that the mā which is faythfull, righteouse, and good shall increase euermore therin, and so contynually be righteouse. I shall so tempre their hartes, that hath loue to my truth, that they shall loue it more and more. Yea, I shall so therin strengthen them, that for no persecucion of tyrauntes shall they forsake it.

7 So

7 So will I order the matter amonge my electes, that he which is holy, pure, and perfite, leading a lyfe accordinge to my word & he shall persever in it styll, and be perfytely vnto the ende, that he may enioye the croune thereof. Neyther shall seducinge Hypocritie, nor yet peruertynge Antichrilte, wyth al their subtyle charmes and gynnes, be able to bryng them out of that way, whyche leadeth vnto lyfe. By this we maye se that the veritie preached, Christ is vnto some a fallyng, vnto some agayne a ryszyng vp. Vnto some is his godly doctryne a swete sauoure vnto lyfe, & vnto some an yll sauoure vnto death. The gospell is folysshnesse to thē that shall perysshe, but vnto them that beleue, it is suche a power of God as bringeth saluacion with it. The faythful by hearynge it, waxeth more godly. The vndiscrete Hypocrites, cōtemneth the grace therof. So that the one sorte is thereby made better and increased in vertue, the other is made worse and foloweth all mischyefes. In him that hath fayth shal all other graces of the spirit habounde, and in hym that hath it not, shal no gifte of vertue aryse to hys soules profight.

8 Let men take hede if they wyll, and geue

diligent

ligent watche and attendaunce, for truly
(sayeth the Lord) I will come sodenly & vn-
ewares vpon the vnfayethfull none other
warnynge geuen but this and such other in
the scriptures, take them if they lust.

9 Necessarie it is that euery man walke
according to hys vocacyon, both prince and
preacher, Lorde and commoner, merchande
and artificer. For whan I shall resort, be
certayne and sure of it, my iuste rewarde
shall come wyth me, which is both lyfe and
death.

10 Let no man reken otherwyse to fynde
me than a most ryghtuouse iudge, rēderinge
vnto euery one at that daye accordynge as
hys workes shall appere, and as hys dedes
shal requyre of ryghtouslnesse. Neyther shall
suffrages nor churche buyldynge, pilgrima-
ges nor masse ringyng, holy orders nor yet
alloylynge, stande in any stede at that daye.
Onely shall they fynde mercy whiche hath
bene mercifull, all other perishinge without
mercy. No man shall there be rewarded for
workes of mennes prescription, be they ne-
uer so holy, but for that whych hath risen of
fayth in Gods worde onely. Neither shall
they haue that of deseruynges, as worcke
preachers hath taught, but only of grace and

fauer

sauer for Christes blond sake. For vnprofi-
table seruauntes are we of our selues, whā
we haue done all that hath bene comaun-
ded vs. No better is our whole rightuous-
nesse, whan it is at the hyghest, than is the
clothe that is stayned wyth menstrue, nat
more pleasaunte vnto God, were it not for
hym. Let no mā thynke to be saued throughe
deserupnge, no more than he is iustified of
deserupng. Onely is it the mercyfull fauer
and free goodnesse of hym wythaute oure
maungye merytes that shall saue vs. Not
our good workes (saieth sainte Augustyne)
but hys owne mere gyftes doeth the Lorde
croune in vs.

¶ This hath the Lord put here in the ende
as a briefe conclusion comprehendynge hys
whole mynd in thys Reuelation, concerning
the righteouse & vnrighteouse. Beleue thys
necessarye doctrine (sayeth the Lorde Jesus
Christ (for I whiche haue tolde it here vnto
you, am vnder the mistery of Alpha & Ome-
ga the firste and the laste Greke letters, the
original beginning of all thynges, and per-
fight ende of the same. I am that mightie
worde of God though I appere now in this
nature, in whom he created all, & by whome
he shall perfourme and fynyshe all too that
ende

ende they were created for.

12 I am the firste, in that I am in one godhede equall with the father and with the holy Ghoste. I am also the laste in that I shall so continue worlde wythoute ende. I am he before whome there was neuer anye God, neyther shall there be any after me. I am onely the Lord, for I am from euerlastyng. In token wherof I haue tolde you bothe thynges that are past and thynges yet to come. Vnder thys straunge Trope or similytude of Alpha and Omega (which is a common Allegorye vsed of the Grekes) is alwayes to be vnderstanded the eternall diuinitie in Christes manhode. Whyche is here (as are many other thynges els) oft tymes repeted of none other purpose but as moste necessarie cause to be had in remembraunce.

The Text.

r Blessed are they that do his commaundementes, that they power maie be in the tree of lyfe 4 and maye enter in thrughe the gates in to the cyttye. 5 For wythoute are dogges 6 and in-

chaunters

chaunters . 7 and whoremongers 8 and murtherers 9 and Idolatrers 10 and whoso euer loueth or maketh leasynges.

The Comment arye

1 From henceforth doth the Lorde change the maner of hys speakyng, representinge agayn the personage of an Aungel or messenger. Blessed are they (sayeth he) or happie afore God, that of a sincere fayeth and godlye mynde do diligently obserue his iuste commaundementes, which is a verye washynge of their defyled garmentes in the bloude of the lambe. For perfightlye pure, innocent, & cleane are they that walke faythfullye accordyng to the preceptes of hys heauenly doctrine. Yea, dopnge on the armour of lyghte they are very clerenesse in the Lorde and the shynynge beutye of the worlde.

2 And as concernynge hys commandementes, grevouse are they not, but swete & pleasaunt, be setting hande to the fulfillinge of them, whiche hath commaunded them, he ministerunge his Godlie spirite maye make of hym that was afore vnwillynge. a verye willynge persone, lyke as he dyd of Saule whan he chaunged hym into a Paule. He

laiynge

impugne before their eyes the inestimable
prooffe of the good thynges to come, wyll
cause them to forget these corruptible plea-
sures, and alwayes to labour for them.

3 Happy are they, alwise bande, that shall
mynde to do these thynges, that their power
through a true beleue maye be in the tree of
lyfe, whereby they maye worke them and so
haue fruite of their labors, for without that
tree (by whom is mēt the sauer of the world)
they can do nothyng therunto. Without
hys strength, grace, and spirite, doubteles
they are al weake, wretched, and unprofita-
ble, haue they neuer so many holye delera-
tynges, whiche Esaye thfullye declared, is ma-
nifested them in all the scriptures rehear-
sed.

4 Thys woulde be sought therefore, that
thei maye thereby enter in peceably, without
impediment through the cleare gates of pearle
afore mencioned, into the pleasaunte cytye
of the newly prepared Hierusalem, By the
whiche gates is none other signified here,
but he alone, whyche opened by the Apo-
stles doctryne, he is the onely porteli of
rightousnesse, and the straycte waye vnto
lyfe, by whom they enter in from all quar-
ters of the world. None other worde Dauid

acknowledge in all hys godly prayses, nor yet the Apostle Paule in hys manyfolde exhortations. Whatsoeuer they be that enter in by hym, be without parell euermore, and shall haue the lyke euerlastynge. Thus is a true beleue in hym and hys worde wyth a iust folowyng of the same, a full doynge of hys commaundementes without anye other traditions, ordinaunces, or ceremonies.

5 And whiles this chosen flocke are thus entringe into thys cytye, the cruell dogges, whiche barke agaynst the veritie, and teare the true seruauntes of God, are styl remaynynge without, appere they neuer so spirituall and holy.

6 So are the subtle sorcerers, whiche with their holie charmes and inchauntmentes, with their prophecies, reuelations, and false miracles, both blinde the vnlerned gouernoures and deceyue the prophane Idiotish multitude, leadyng them both to the deuyll.

7 So are the consecrate whoremongers, the defilers of al honestie, and breakers of all godly ordinaunces, as are in these dayes in the braggers out of Romish chastite, the bishops, priests, and religiouse, vnder the title of vowes, maintaininge Sodome and Gomore.

Like-

3 Lyke wyse in the hyghtefull murthe-
rers, that of malyce and myschyefe slee the
godly preachers, and other poore innocente
people for rebukyng their corrupt custome
are sequestred from thens for euer.

4 The superstitious Idolatours of al ge-
nerations the most execrable, as masse mon-
gers, bede bablers, salt sellers, image lyghe
ters, gadders to Compostel, Rome, Tryer
and Tholose, wyth all their straunge wor-
shippinges not commaunded of God, shall
haue no place there.

10 Briefely to conclude the whole, what
people so euer they are that delighteth in fa-
bles, lyes, and errours, not regardyng the
right meanyng of the scryptures, or what ho
ly hypocrites so euer they be that with fayne
ned sanctite, decepuable wonders, and false
interpretations, blemisheth the veritie of the
Lorde, for the vpholdyng of their pryde, le-
cherye, and lucre, shall enioye no kyngdome
within thys cytye. Be ye sure of thys (saith
saynte Paule in dyuerse places) that no for-
nicatour, nor vncleane person, no couetouse
clopner, deceytefull hypocrite, lyar for ad-
uauntage, fylthy idolatour, malicious mur-
therer, or such other like, cā haue any inheri-
taūce in ꝑ kingdō of Christ & god. No poyn-

ran they haue in the laude of the lyuynge that hath ben partakers wyth aduouterers and theues.

The Text

1 I Jesus haue sent myne Aungell 2 to testifye vnto you these thynges in the congregation. 3 I am the roote and generation of Dauid 4 and the bryghte morynyng starre. 5 And the spirite & the bryde say. 6 Come. 7 And let hym y heareth say also. 8 Come 9 And let hym that is a thyrste come. 10 And let whosoeuer wyll take freely of the water of lyfe.

The Commentary.

1 Consequētly yf ye couete (saith the Lord) to knowe surely from whence this doctryne doth come, & who is the cheke author therof be you throughlye allertained, that I Jesus Christ the sonne of the lyuynge God, haue directed forth myne Aungell (whiche is the spirite of truth) or the holy ghost who I promysed to witnesse here manifestly vnto you by my dere dysciple John these wonderfull thynges hereafter to chaunce in the christen congregatiō

congregations.

2 Thinke not that the contentes of this boke are either of John, or yet of anye other man that euer was here lyuyng, for neither hath he learned them of Prophet nor holy father, but by my onely reuelatiō or shewynge (which am the eternal sponse of the church) hath he receyued thē to their singuler helth and confort.

3 And as concerninge me without faple I am the originall rote, or grounde of salvation in Dauyd after the worde, and after the flesh I am of hys stocke or generation. For in me are fulfilled all promises of helth that euer God made for that faythful housholde. By me had Dauid hys begynnynge for I made hym, and by me shall he and all other true Israelites in hym, haue for euer a glorious continuaunce, for I saued them in that fleshe.

4 To all them whyche walke after Dauids fayth, am I the bright morning starre of grace, remouynge the filthy clowdes of errour, The shynyng clerenesse of godlye vnderstandynge, finishing the darke nyghte of ignoraūce. I bring with me the daye of euerlye healthe, and rightousnesse, and the Sabboth of full reconciliacion to God. I geue light vnto thē that sate in darkenesse, direc-

tynge their fete in the pathe waye of peace.
4 For my worde is spirite and veritie, resurrection and life. And where as it shineth in the hartes of mortal men, it maketh them the chyldren of light. To seke vnto thys necessarye lighte, the eternal spirite of God, the holy Ghoste, daylie moueth and prouoketh by many inwarde callynges vpon, sayinge alwayes,

5 Come with a sincere fayeth. Drawe nygh vnto hym, and be lightened, & youre fraple consciences shall neuer be confounded. Resorte vnto hym al you that are loaden, and he shal refreshe you. The byde congregacion of the Lord thus taughte, sturred, and prycked forewarde of his spirite saieth also in her hart euermore, with a feruent desyre. Oh, lorde my moste delectable spouse and Lorde Jesus Christe, my helthe Joye, and swetnesse. Applye that the immortall glorye of the chosen chyldren of God, maye be seane of all creatures, iniquitie condemned for euer. Stōpysshe the warpage appoynted from the worldes begynninge. Permitte that prepared spouse with her appoynted number to enter into thy eternall tabernacle of reste.

7 Moreouer (sayth the Lord) whatsoeuer they be that shall heare and beleue this pro-

pherye

pheepe, lette them despse the consummacyon therof, and so conforme themselues vnto Christ and hys churche, saynge also.

8 Come moost merciful sauer and redemer and fulfil the godly promyses of thys boke, to the eternal confort of man, Make hast to the iudgement seate, for a full delyueraunce of the whole chosen nūber, that thy seruauntes maye be where as thou arte in perfyghte glory and ioye.

9 Finallye, lette hym (saith the Lord) that in fayth is a thyrst, or that hath in hym a desire to be saued, haste hym selfe forewarde, and come also. Lette him onely beleue. For the pleuteouse fountaynes of the lyuinge waters mencioned afore, are wythholden frō no seruaunt of God. Nothyng is denyed vnto hym that axeth in fayeth. In prayer are al spirituall commodites graunted.

10 Whosoeuer therfore hath a wyll conformable vnto Goddes wyll, lette hym take freely without payee or paymente, without satisfaccion or merite, the pleasante water of the lyfe for euer, refreshynge hys soule in the pleutousnesse therof.

11 Of grace and fauer is saluacyon in Christ taped for the. Dulye is here required but a wyll to seke for it. Not that it shall so be deserued. For neyther is it of hym that

wylleth not yet of him that rōneth. But that gracious Lord whyche calleth, men to these waters, putteth into them a stomake thyrste and desyre to coueite thē. Yea, he mynystreth strength to the seking of them, leaste some of the glorye therof shoulde remayne vnto their deseruinges, and not al to hys mercy alone. Thus standeth the doctryne of oure worde braggers boyde, whych neyther feadeth nor satysfyeth, consyderynge that not for oure ryghtouse doynges, but alone for his owne mercyes sake hath he saued vs.

The Text.

1 But I testyfye vnto euerye man that heareth the wordes of Prophecye of thys boke: 2 if any man shal adde vnto these thynges. 3 God shall adde vnto hym the plagues 4 that are wrytten in thys booke. 5 And if anye man shall mynyshe of the wordes of the boke of thys prophecye, 6 God shall take awaye hys part out of the booke of lyfe

fe, 7 and out of the holye cytye
s, and from the thynges wryth
are wrytten in thys boke. 9 He
whyche testyfyeth these thyn-
ges sayth. 10 Yea, 11 I come
quyckelye. 12 Amen. 13 Euen
so, 14 Lord Jesus. 15 The grace
of oure Lorde Jesus, 16 be wyth
you all. 17 Amen.

The Comment arye.

1 As my dewtye is (sayeth saint Johan)
to prēmonyshe afore hande, I faithfully pro-
test by this my presente testimonye, vnto all
those men that shall here after receyue the
wordes of thys wonderfull prophecye here
written in thys boke, eyther by readynge or
hearinge,

2 That if anye of thē shal presumptuously
taken vpon him to adde anie thynge therun-
to, in purpose to peruert the truth, or contra-
rye to the holye ghostes meaninge, as Cer-
pocras, Hebion, Cerinthus, & other antichri-
stes hath done with the other scriptures,

3 Be certain and sure of it, that the eternall
God (frō whō nothing can be hid) shal adde
vnto him for so doing, the moste terrible and
woful plages reherled before in this worke,

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rye to the holye ghostes meaninge, as Car-
pocras, Hebion, Cerinthus, & other antichris-
tes hath done with the other scriptures.

3 Be certain and sure of it, that the eternall
God (frō whō nothing can be hid) shal adde
vnto him for so doing, the most terrible and
woful plages reherced before in this worke,

That is to saye, he shall suffer hym to
runne into moste depe errours, and gaue
him ouer for euer into the synne against the
holye ghoste, wherupon all other plages of
damnacion depēdeth. Ye shall put nothing
(saith the Lorde) vnto the worde that I haue
geuen you, neyther shal ye take anye thinge
from it. Put thou nothinge vnto his sainges
(saith Salutatiꝰ) of thine owne Imaginaciō
least he reproue the for a dāpnable liar. No-
thinig is this against thē, which by the other
scryptures & historyes doth expounde thys
reuelaciō, to make it to their vnderstandiug
more playne. For thā shoulde saint Augustin
saint Hyerome, Isydorus, Beda, Rabanus, &
dyuerse other great pylars of the church be
vnder the plages, for doinge that charitable
office. So shoulde also the doctrine of this
boke be against it selfe in the. xiii. Chapter,
where as liberte is geuē vnto him that hath
wytte, to counte the number of the beast, and
in other places els. But thys is here spokē
frō them that corrupteth the text to maintai
ne their blasphemouse lyes for aduauntage
or that seketh to distroy the ryghte sence
therof, leaste men shoulde beholde them in
their ryght colours, as the wicked papystes
hathe done euer lens their begynnynge, to
dasshinge the authoritie and maieste therof

More

5 Moreouer (sayeth sayncte Johan) if anye mortall man shall presume to dempnysh the wordes contayned in the volume of this heauenlye prophecye, vnreuerentlie to controlynge the wysdome of God.

6 The sayd omnypotent God, and reuenger of all vngodlynesse, shall clerelye wype awaye his portion out of the boke of lyfe so that he shall be none of their nomber, which are predestinated to the glorye of his chyldre

7 Neyther shal suche be allowed for ryghteous with saintes in the holye congregation of hys newe Hyerusalem, not yet be accepted for hys houshold seruauntes enioyenge swete commodities mencioned in thys boke as pertaynynge to his peculyar people.

8 Lyke as are the beurefull Tree of lyfe wyth hys manyfolde fruites and leaues of wholsomnesse, the swete runnynge ryuer of the liuynge waters, and the holye cyty e sufficyentlye dyscrybeth afore with such other ela. None that cõtendeth for a maistrye (saith Paule) shall be crowned, vnlesse he contende lawfullye. Arrius toke away frõ the tenth of Johan this sentẽce, I and the father are one. Photinus addeth this clause to the gospel as a doyre from the father, I geue vnto Jesus his originall of Marye. And their intẽtes

were

were to destroye our faith concerning Christes godhede, like as the papistes doth also pure iustification in hys bloude, vnlesse we haue their lousie masses and inerptes. Alike adiurat iō to this, hath Vireneus in the ende of his octonarie, requiring al them that shall copy out that boke to do it truly as thei wil answere it before God their righteouse iudge. In like case doth saynt Hierome before the abreuiacions of Eusebeus chronicle cōmaunde, that in ampe wyse the veritie therof be by ingentipe reserued. So doth also Cyrillus the Grecie in the preface of his paraphrey vnto Joachim Abbas, desiringe the writtinges therof in no case to be corrupted of pll wryters, with diuerse other.

6 In confirmatiō of that I haue said afore (sayth saynt John) the eternal sonne of God whiche hath ratified these former thinges with his ingghtye worde, sayth here also an other inscribing to it.

20 Yea, it is so. Euen thus, I pbe as thou hast said (Johan) shall these blasphemers here after fynde it, that presumeth either to adde, or to diminish from these scriptures for ampe carnall purpose.

21 And to performe that promes of thyne, I will not longe tarrye. I come by and by to reward the wicked with swift dampnacion,

for

for not beleuinge the truth. For now are the last dayes, the endes of the worlde, yea, the verye last houre. Readye is the Lorde (saieth saynt Peter) to iudge the quicke and dead, & the ende of al thinges is at hande.

12 Saynt Johan hearinge this of his merciefull Lorde and sauer lyft vp his heed and handes towardes heauen, and as one desyrous of the performaunce of Gods appointed wyll, and of the ful deliuerance of the faithful, he saied, Amen. Or be it fulfylled in effect. For that is the thinge which my soule daily desyreth & inwardly coueteth, to the full manifestacio of thy glorious kingdom.

13 Consequently in the voice of the whole congregation crieth John, as dyd Symeon the iust. Yes, euē so might it be, as thou hast here promised, ꝑ thou mightest come out of hō 14 Oh, come most mercyfull redemer and gracious Lorde Jesus Christe, to iudge the vniuersall worlde. Come, come, or hie thee ther apace, to seperate the wheate from the chaffe, and the lambes frō the gotes, to bringe them into thy eternal tabernacle. Wo is me that my banishmēt endureth so long I dwelling in the tabernacles of the sorowful. My soule hath a thurstye desire for God the fountaine of lyfe. Oh, whā shall I come and beholde his face? Lyke are we in these

faythfull seruauntes, whyche wayte for the
returne of their Lorde from the weddynge,
bepe readye to open at his knockinge.
25 The grace of oure mercyefull Lorde Je-
sus Christ (saith saint John) wherby cometh
saluacio to them that truly beleued, be with
you all, so manye as are of that godly expec-
tacion and despre.
26 Of the fauer, mercye, and acceptation of
God the father, through his blessed death, e-
uermore preserue you in the vnite of his god
lye spirite, that ye maye here after in this ho
ly cytye, be partakers of his glorpouse here
tage in the worlde to come.
27 Let al them saye Amen vnto this, which
myndeth the glorye of the Lorde vnfayned-
lye, So be it.

¶ A conclusion of the whole worke.

HEre hast thou (good christē reader,
to thy soules consolation, from the
eternal trinitie, the father, the sonne
and the holy ghost, thre distincte parsonnes
in one euerlastinge godhede, the vniuersall
estate of the church from Christes ascencion
to the ende of the worlde, in wonderful mi-
steryes discrybed, and directed vnto the ve-

hym

hym, by the moste holye apostle and euangelyste saynt Johan. Wherin it is fulfilye by all due circumstances manifested of the said holy ghost what the innocent Christen churche is, with al her iustificacions & blessynges, to the synguler confort of the Lordes trewe electes, & what the proude synagoge of Antichriste is, with her fylthy superstitions & plages, to their fore warnyng also. This is specially done here of the said holye ghost, þ no trewe beleuer should professe him selfe a cytezē of this wretched worlde with Cain, Esau, & other reprobate vessels, at the execrable doctrine of men, but at the pure voice of God wyth Abel & Abraham to seke forthat heauenlye heretage whiche is purchased for them in Christes bloud. Marke here the cōdicion of Johan beynge in moste paineful exile, for he in misterye throughout al this boke representeth euery godly beleuer. By this shalbe wel knowē in this reuelacion, one churche from the othere, for the one is mayntayned by the onlye preachynge of Goddes pure worde, the other by all kyndes of Jewyshe ceremonyes and Heithenishe superstycyons. And by thys they also dyffere, that Christe wold haue all of loue, antichrist of tirānous cōstraint, as euidētly apereth in Mahomete

and

[illegible] many
necessarye thinges here written in mysterye
that they shoulde be hyd from the worldlye
wyse hypocrites, and that the iust or Gods
meke spirited seruauntes shoulde aske them
of their Lorde in faith and prayer. In the
which dayly prayer, is that most worthye
minister of God, kynge Edward the syxt
afore all other to be remembred, which hath
so sore wounded the beaste, that he maye
throwe all hys superstycyon into the bot-
tomles lake again(from whence they haue
comme)to the comfort of hys people. The
grace and peace directed from God the fa-
ther and hys sonne Iesus Christ, with
the holye ghost, in the begynninge
of this reuelacion be vnto al
them which vnfaynedlye
loue hys berytye.
Amen.

WILLIAM
PICKERING

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